

The Argument vpon the second

Epistle of the Apostle Saint Paule to the Corinthi- ans, by Des. Erasmus of Rotterdame.



After that Sainct Paule hath at the beginning of this epistle somewhat spoken of his great troubles and afflictions which he had suffered for Christes gosselles sake, declaring that in al them god was his comfort, first he sheweth the causes why he came not agayne to the Corinthians, as he had in his other epistle promised. And straight after that, bringeth agayne in fauour with þe Corinthians the haynouse fornicatour, whom he by his former epistle had commaunded to bee giuen ouer to Satan, desiring them louingly to receiue hym vpon his amendment, whom they had banished for his offence. And this in maner is all that he doth in the firste and seconde chapter. Then reherseth he his greates laboure in preaching the Gospell, by the waye checking and repriming other false Apostles whiche seeking for theyr owne aduantage and glorie in all tynnes and places, allured men to Moses lawe, whiche they in such sort laboured to myngle with the lawe of Christe, as though without it, there were no hope of saluation. And therefore preferreth he the lyght of the gospell before the shadowes of Moses lawe, exhorting them, not to the ceremonies of the lawe, but to be vpright of conscience, and to leade a chrystian lyfe, shewing in the meane season, how without corruption he had preached Christes gospell, and what miseries he had suffered for the gossels sake in hope of heauyn reward. And beside this declarerth, in what poyntes chrystianitie specially standeth. Of all whiche matters Paule entreateth in the latter ende of the seconde chapter, and in the thirde, the fourth, fyfte, and in the begynnyng of the syxte. For in the rest of this chapter, and in the begynnyng of the nexte, he exhorterth them to knowe theyr owne dignitie, and the holines of theyr profession, willing them to absterne wth all diligence from the corruptiō and viciouse life of paynians, as men with whom they had nothing to doo: fourthly he mollifieth the sharpnes used in his former epistle, prayng theyr obedience, for that they in all poyntes obeyed his epistle, not withstandyng the sharpe expressions thereof: reioysing, that the best heauynes, wherein he had caste them by his letters, had made both, that is to wete, the Corinthians ~~and hym~~ ~~meane~~ ~~and~~ ~~as~~ ~~men~~ ~~are~~ ~~made~~ to be when they by bitter medicines are restored to health. Fyfelv he prouoketh enerye one of them, as well by the example of the Macedonians, as by dyuers argumentes and recozdes of scriptures, to bestow accordyng to theyr abilities, and as their good wyll was, somethyng forwarde the reliefe of the sayntes, that were at Hierusalem, remembryng that he by Peter was commaunded so to doo, for þe same purpose sending thither Titus with a companion, whiche was (as the more parte doth suppose) Luke, whom he commendeth vnto them: and thus dothe Paule in the viij. and in the ix. chapter. Sixtely the false apostles, whom in his other epistle he but playnly checked and taunted, he in this playnly & openly

The Argumente

Eproueth, which both prouid a high esteeme vpon the reuerent and dig-
 nities of apostles, bringing Paule into discipline, saying þ he was but a base per-
 son, as whiche bled thomabers craft, and that he was rude, and vdrained: &
 belyde this oftymes byonged, and beaten. Against them Paule defendeth his
 authoritie, declaring that at all tymes he had an apostles power and autority,
 which yet he woulde not vse to other mens payre, as some did, but only to the
 comoditie of his hearers, & the glozy of Christ. Then because he was compelled
 somewhat to boast of himself, he desireth them first to beate with his folowes,
 & then first he maketh himself equal with the chief apostles, and by all by setteth
 himself before them all, & that for many causes, eyther because he more enlarged
 the Doctine of þ gospel, or els because he only taught the same freely, as which
 was nether by him self, nor by any of his chargeable to the Scholars: or finally
 because he had for the gospels sake suffered more persecution than anye of them
 all, counting such miseries and troubles as matter to gloze vpon, for þ which
 ether thought him more to be despised. After which of an humble & lowe mind he
 confesseth his rudenes and barbarousnes in language, but yet knowlage and
 learning takeh he vpon him, lest they myghte in hym for this finde any lacke.
 Finally because the false apostles among the simple people made greate creakes
 of fained visions of angels, Paule sheweth them a verie notable and a true vi-
 sion, as who was taken vp into the thyrde heauē, and was there taught such
 thynges, as passed all mannes capacities: and of these thynges intreateth he,
 in the .i., .ii., & .iii. chapter. Seventhly, lest through false apostles they myght fall
 agayne into theyr old vice, he setteth that he purposed to se them agayne: & stones
 with threateninges warning them, not to be founde such in theyr ordze of lyfe,
 as therby he myghte be compelled, by vsing extremite, to be vnlke hymself:
 or els, lest, as he was compelled vehemently by letters to wyte vnto them,
 to myght he being present, be compelled to vse his autorite, otherwyse than he
 had done in tymes past, when he myght haue lawfullye done so. And this
 doth Paule in the latter ende of the .xii. chapter, and in the .xiii. The
 greke titles declare, þ this epistle was sent from Philippog
 by Titus and Lucas. But the byese argumentes whiche
 are found in latine booke, without any authors name,
 recorde and testifie that it was by the same messan-
 gers sent from Troas, for of this place
 Paule maketh mention in the se-
 conde chapter of this
 present epistle.

The ende of the Argument.

The

The paraphrase of Erasmus vpon the second Epistle of Saint Paule to the Corinthians.

The fyfte Chapter.

Paule an Apostle of Iesus Christe by the will of god and brother Tymothee. Unto the congregation of god, whiche is at Corinth wher all the sayntes whiche are in al Achaya: Grace be with you, and peace from god our father and from the Lorde Iesus Christe. The tenth;



Paule an ambassadoure in Iesus Christes behalfe, authorized by god the father: and Tymothee, in religion my brother, and fellowe in office: unto the christian compaignie, not of them onely, whiche are at Corinth, but also to all the sayntes, that thoroowe the whole countrey of Achaya (whereof Corinth is the heade cite) dooe faythfull serupre to Christe: Grace wythe wee bid to you, peace, and conoord, by the free gyfte of our Lorde Iesus Christe, and God his father, whiche is also father to vs all.

Blessed be God, (the father of our Lorde Iesus Christe) whiche is the father of mercy and the God of all comfort, whiche comforteth vs in all oure tribulation, inasmuch as we are hable to comfort the which are in any manner of trouble, with the same comfort wherewith we our selues are comforted of God. For as the afflictions of Christe are plentiful in vs, even so is oure consolation plentiful by Christe. The tenth;

With all good and luckye woordes, blessed, magnified, and prayled be God, the father of oure Lorde Iesus Christe, the very fountayne and autoure of all goodnes, no fearefull God to the righteous and godly, but one of whom all our comfort cometh, whiche ceaseth not to albe and comforte vs by his mercifull fingers in all suche troubles, as maye any wayes befall vs, whiche he doothe not onely for our sakes, lest we myght happely through vehement persecution fall from hym, but for your sakes also whiche as through oure troubles, for y^e loue ye beare to warde vs, are in greate heauinesse, so are ye for oure reliefe, and easie, gladd and ioyfull: and by our example in hope of goddes healpe manfully continue in suffreyng persecution and troubles, standing in a sure truste & confidence, that as god, which as ye se, albed and strengthened vs bringng oppresed with miseries, and wellnogh deade, so wyll hein your troubles healpe and succour you, whose goodnes is suche, as wyll accordyng to oure temptacions measure his mercifull comfort. For loth we suche afflictions, as we suffer and endure, for Christes sake: and as Christe gaue example, knowing this, that y^e more greuous tormentes he suffered, the more comforte and honour is he in. And the greater tormentynges we lyke wyse for his glory suffered and abode, by his meanes so muche more plentiously hath god relieved vs, being deliuered out of trouble, to the intent ye should lyke wyse stande in hope and lobe for that whiche ye see alreadye doone in vs.

The paraphrase of Erasmus byok the .ii. Epistle

The first. Whether wee bee troubled for your consolation and health, (or whether wee bee comforted, is for your comfort and saluation) whiche saluation sheweth yre power in that ye suffer the same afflictions, whiche we also suffer: or whether wee bee comforted for your consolation and saluation, our hope also is refreshed for you inasmuch as we know how that as ye are partakers of the afflictions, so shall ye be partakers also of the consolation.

Wherefore whether wee bee troubled with aduersities, that doeth god to encourage you, and for vs so to be, is to your wealth an expediente meane, that ye being thorough our example strengthened, may stoutly abyde even the moste extreme violence, that may be laid vpon you, whose sufferance albeit be paynfull, yet is it verie hollesome: or els yf we be refreshed, so that the flame of persecution be paste and alayed, euen this doth god also, intending by relieuyng vs to refresh your courages, lesse ye myghte wyth sorrowe and payne fayne and despayre, but rather vpon a remembraunce, how there is a chaunge from sorrowe to pleasure, ye myght likewise bee habile to suffer suche troubles as wee doo. And truely in greate hope are wee that ye wyl surely doo so, that ye maye bee also of our ioyes partakers hereafter, as ye are alreadye partakers of our afflictions: and as ye were heretofore sorre for our afflictions, so shoulde ye now reioyce of our deliuerance, spnce it is meete and conueniente that frendes and louers shoulde bee in lyke condicion of paynes and pleasures.

The first. Wherbyen I woulde not haue you ignorant of our trouble, whiche happened vnto vs in Asia. For wee were graced ouer of measure passing strengthe, so greaite that we despayred euen of life. Also we receaued an an'werc of death in our selues, that we shoulde not put our trust in our selues: but in god, whiche raised the dead to lyfe agayne, and which deliuered vs from so great a death, and both deliuer. On whome wee trust that yet hereafter he wil deliuer by the helpe of your prayer for vs, that by the meanes of many occasions, thanks maye bee giuen of manye on our behalfe, for the grace giuen vnto vs.

And perfectly knowe I, ye woulde much more reioyce, yf ye thoroughlye wiste, howe vehement a blast of persecution happened vnto vs in Asia. For there suffered wee afflictions aboue al measure, as which were more vehement than our strength was habile to beare, by reason wherof we were broughte to that poynt, that we despayred of our life, as utterly unable to suffice so manye and such extreme troubles. Yea and of such violence was that persecution, that not onely other despayred, howe we shoulde bee habile to indure them, but euen myne owne mynde vpon distruste conceaued of my strength, had euer death present, so that my hearte gaue me to looke for nothyng, but for my last daye. To which extremitee it pleased god we shoulde be brought, because we shoulde in our owne strength put none assurance, but trust to his helpe, which is commonly most wont, the to be at hande to succour, wher al worldly aides most disapoint vs and faile, whiche when his pleasure is, not onely deliuereth y^e oppressed fro the troopardies of death, but restoreth also suche as are dead to life agayne. As for any thyng then that in me was, euen than dead was I, and destroyed, from whiche death yet god than deliuered, and dothe euen now still deliuer me, of whome also I stande in suche a confidence, that he wyl hereafter deliuer vs: specially yf ye helpe me with your prayer to procure and obteyne the fauoure of god, to the intente, that as we were saued by the wyshe of many, and for the weale of many, there maye diuersly by many men, for our deliuerance, thanks be giuen to god, that it maye appeare, that this benefite of god in my deliuerance is not onely bestowed vpon me, but vpon al suche as haue good thereby.

of Saint Paul to the Corinthians. Cap. fol. xlv.

For our comfort is this, even the testimony of our conscience, that in singleness (of heart) and godly purpouse, and not in fleshy wisdom, but by the grace of God, we have had our conversation in the world, and most of all to your wards. We write none other things unto you, then that ye crave, and also knowe. Ye and I trust ye shall finde us unto the ende, even as ye have founde us partly for we are your comfort, such as ye are ours in the hope of the Rasse Jesus.

So we are not enuies, as touchyng my selfe, I haue in my owne breste, wherewith to comforte me sufficientely in the middes of my troubles: yea and to make me reioyce and to gloze: that is to wete, my conscience, whiche is witnesse, and pryncy to this poynte, that we neuer laboured in the ministerie of Christes gospel, sekynge for any ganyng by auancing our selves in worldlye wisdom, as among you some doo, but taught it with all simplicitie and godly puritie bothe in all Greece, and specially among you, for whose sake albe it we haue suffered suche greate thynges, yet neuer looked vore for, or tooke any rewarde at your handes, lest some myght take occasion to thynke, that wee for our advantage so muche sought vpon you. And this muche haue I sayd, not arrogantly, but as þe trouth is. Noz boast we this other wise of our self, than ye haue hadde experience of, for neuer founde ye vs other, than suche as wee saye we are by these letters, which ye craue, noz make we our selves other in wordes by wytyng, than wee among you shew our selves in dooynge. yea and I truste more ouer, that of what sorte ye haue hytherto partly founde vs: suche shall ye alwayes finde vs hereafter: that eche of vs maye gloze of other. If ye lyke thankfull and apte children on your sydes in godly lyfe and deedes; bee lyke vnto your father & teacher, as I haue in al pointes bene vnto you goddes true messenger. Lette them in the meane season bothe themselves neuer so muche among me, that disdeine at me; as an outcaste, and one in afflictions; yet certaynely, when the Lorde shall come, beefore whome paynted coulours shall nothyng setue, then wyl I reioyce of you, whom I haue wonne vnto Christ, then shall ye also gloze of me, whome I nothyng taughte but Christes trewe doctrine.

And in this confidence was I muche faine to haue come vnto you, that I might haue had one playse more with you, and to passe by you into Macedonia, and to haue come againe out of Macedonia vnto you, and to bee led forth of you toward the Rasse. When I thus wote was muche bid I þis lightnes? Or thynke I casually those thynges which I thynke that with me: Should bee yea yea, and naye naye. God is farthefull. For our preachyng to you was not yea and naye. For Goddes sonne Iesus Christe whiche was preached among you by vs (even by me and Siluanus and Timothyus) was not yea and naye: but by hym it was yea. For all the promys of God, by hym are yea: and are in hym Amen: vnto the glorie of God thow be. For it is God, whiche hath us with you in Charyte, and standeth by vs, and hath anointed vs, whiche hath also sealed vs, and hath given the earnest of the spyrte in our hartes. I call God for a record vnto my soule, that for to fauour you with al I came not any more vnto Corinth. Not that we be lordes ouer your sayd, but are helpers of your ioye. For by faith ye see.

And vpon confidence of this my bryght conscience, and hope conceaued of your increase and furtheraunce, occasion had I, and minded befor this tyme to visite you, thereby purposyng to do you double pleasure, both by mine epistle bytte, and also by the waye after with my presence. For my purpose was to see you as I went into Macedonia, and agayne in my returnyng from Macedonia, to come vnto you, as I promised in my other epistle, and thence to be ledde and brought furthe by you into Iewoye.

The paraphrase of Erasmus byon the. ii. Epistle

But in the meane season some wyll thinke, hence I this wyse myned to doo,
 whether it came of lightnesse, that I changed myne intente: as whether I per-
 fourme not that of any worldly pollicie, whiche I once purposed to doo, in this
 altering my minde, as occasion serueth. No not so, but for good considerations
 and aduisedly folowed I not mine own desire, because I wel vnderstode that it
 was for your wealt more expedient to doo otherwise, that by deferring my
 returne, some of your congregation myght be amended, whome I would not
 see in theyr vncleanesse: in this poynt alwayes constaunte and lyke my self, that
 I at all tymes seche your weale, so that in this behalfe I neuer wauer, but al-
 wayes dooe that, whiche shall bee for your piosite, and alwayes shonne that,
 whiche I thinke vnprofitable for you, not because I thinke it lyeth in vs to
 perfourme almuch as we purposed, but because we knowe, that god becomurth
 not, by whole healepe our woordes, wherewith wee preached vnto you his gos-
 pell, wauered not, but was at all tymes like it self. For wee preached not vnto
 you worldlye and carnall matters, but taught you a weightye, effectuell, and
 an vchaugeable doctryne: constantly, and after one sorte, bothe I, Silua-
 nus, and Timothie, that is to wete, that Iesus Christe is the sonne of God,
 whose name was not among you vneffectuall, but mightye and full of powre,
 not by ouer strengthe, but by his free gyfte. Vntill this time haue ye receaued the
 gifies of the holys ghoste, possessing them, as an earnest peny, and as surethall
 ye bee of suche thynges, as are in tyme to come promissed, for al thynges, that
 are promissed, are through hym sure, and out of all doubte in hym, to whome
 this glorie is deuoe. Neyther are these oure promisses, whiche were layd befoze
 you, and shewed you of, but god is the chief geuer of the, we are only ministers
 and messengers. So that to his glorie maketh it, yf that whiche wee preache
 in his name bee founde trewe and effectuall. Besyde this, whertras wee haue
 constauntlye preached Christe, and ye haue constauntlye continued in
 Christes religion once receaued, that is goddes gyfte also, whiche because wee
 should in his promisses haue more cofidence, hath also anointed vs with his se-
 crete gyses, and prynced a certayne marke in oure heartes, yea and geuen into
 oure soules his spirite, as an earnest and pledge of the blessed state promissed
 vnto vs hereafter. Lette no manne therefore thinke it lightnesse, because I vntill
 this time differred my comyng vnto you, god take I to recozde, that
 whertras I hitherto came not to Corinthe, that was not doone for any displea-
 sure bozne towarde you, but rather of a lonyng mynde, lest yf I hadde
 comen rather, I shoulde haue bene compelled to vse extremite towarde
 suche, as were not yet amended, whome I trusted yet, would in the meane
 season cumme to amendement. Better thoughte I it somewhat the later
 to cumme vnto you, so that my cummyng mighte bee bothe to you and me
 more pleasaunte, than to bee among you after an earnest behauioure and sad.
 No lette any thinke these my woordes to bee spoken prouderlye and after a
 threatening sorte, but for youre correccion. Wee beare no lordshipe rule vpon a-
 ny other than suche, as haue sinned. Touchyng therefore your fayth, whertras
 ye continue, wee beare no rule vpon you but in the orde of tye some thyng is
 there whiche I woulde were amended. And so farre are wee from chyn-
 tynge suche euill maners, to shewe there by what authoritie we haue vpon you,
 that

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that by these wayes wote proude to kepe you in gladdenesse, whiche I woulde not, should through the corrupt maners of some, and mine earnestnesse, which I could not choose but vse, bee in any wise appayred with sorowefulnesse.

The seconde Chapter

But I determined this in my self, that I woulde not come again to you in heauines. For if I make you sorow, who is it that shoulde make me glad, but the same whiche is made sorow by me? And I wrote this same vnto you, lest if I came vnto you, I shoulde take heauines (vpon heauines) of them of whom I ought to reioyce. This confidence haue I toward you all, that my sorow, is the ioye of you all. For out of greake affliction and anguish of heart, I wrote vnto you with many teares: not that ye shoulde be made sorow: but that ye might preceade the ioye, whiche I haue, most specially vnto you.

The xlv.



But rather, so inasmuch as I with my former letters, of necessitie made you heauie and proude, by condemning the inexcusable fornication, I thoughte it not meete with my coming thither with any newe heauinesse to bere and trouble eyther you or my self. Iayne woulde I alwayes vnto you bee pleasaunte, and neuer painfull onlesse ye prouoke me. But yf I at any tyme bee thoughte your outragiousnesse compelled, whilles I correcte a felow, to make you all ioye, when I my self am by these meanes made sorow, who canne make me gladd agayne, but the same manne, whiche is by me made heauie and sadde. And surely ioyfull shall I bee yf I through suche sharpe correction finde him traied, and fynde you likewise no more reioysing of his recouerye, as ye tofore wote of his sorowfull partakers.

And euen for this cause wrote I this epistle vnto you before my coming, lest, yf when I come vnto you, I might by suche take sorow, by whome meete woteit, and seaming, that I toke pleasure and comfort, specially spise I surely perswade my self, that ye are after suche sorte minded towardes me, that whether I moune for the correction and punishment of some, that in heauinesse will bee comen to you all: or if I bee gladd for some of youre amendingmentes, ye will also all bee gladd with me. Nothyng is there more greeuous vnto me, than if I among you see suche thynges, as becomen not your religion, and agayne no man is more gladd, than yf I see nothyng in you woorthie reprove. I therefore being excedinglye astonied with suche an outragious offense, being such as was wel knowne among you, wrote vnto you saine letters, not without greake heauinesse of heart, and great affliction nor without many teares, not with them to make you sorow, but that ye might perceaue my loue and good wil toward you, whiche the more readie it is, and more plentiful toward you, so much y more greeueth it me, if there be any dishonestie among you.

¶ If any man haue caused sorow, the same haue not made me sorow, but partake, like I shoulde grieve you all. It is sufficient vnto the same man, that he was rebuked of many. So that now contrary wylt ye buyte rather to forgue him and comforte him, like the same persone shoulde bee shamed by wech our muche heauines. Wherefore I exhort you that loue wepe haue strengthe ouer him. For this cause beelde I wote, that I might knowe the proue of you whether ye shoulde bee absent in all thynges.

The test.

The paraphrase of Erasmus vpon the ii. Epistle

To whom ye forgive any thing, I forgive also. For ye I forgive any thing, to whom I forgave it, for your sakes forgave I it, in the sight of Christ: lest Satan should preuenge vs. For his thoughtes are not unknowne vnto vs.

And yf any manne haue giuen you occasion to bee sorre, the same hath not onely made me sorre, synce he hath with me made also all you sorre. As for the manne, (whose name I vtter not, nor yet rehearse the fault, wherof the doer is ashamed) is sufficiently punished, in that he was in such sorte openly rebused before all the people, and auoyded of euery mannes companye. This muche was done vnto hym, partely to cure his disease, and partely to feare off ther from the lyke. Nowe remaineth this, that ye increase not his sorowe, but rather forgive hym by on his repentance, whom for offence ye abhoyred, and forsooke hym in his sorowe, lest he bee with desperation swallowed vpp. Wherofore I beseeche you, that forasmuche as ye condemned hym euen of loue, and not for displeasure, and for no purpose elles condemned hym, but to the intent he should amende and bee saued, see that he in this synde your loue effectually towarde hym by receauyng hym hartely and louyngly, whome ye excluded with heauynesse. For this also was another cause, why I wrote these letters vnto you, because I woulde haue a tryall, whether ye woulde in all payntes obeye my commaundementes. In condemnynge hym, whome I commaunded to bee condemned, ye obeyed me: and like wyse wyl ye (I trust) obeye me, receauyng hym into your sauaire, to whome I woulde haue you reconciled, that once wyll be made in euery paynte agre. Whome so euer ye forgive any thing, him forgive I also, coumptynge my selfe fullye contente, yf I see you satisfied. For if I forgave any thing, for your sakes forgave I it, as Iesus Christe is my witnesse and approuer, lest Satan els wylle myght take any of ours from vs through desperacion, and vse the, as his owne. For are his heigher thoughtes knowne vnto vs, which doth not onely lye in watche to disceiue vs by pleasures, but also by heauynesse and sorowe, by thome alluring vs to outrageous offences, by lyether casting vs downe headlong into the depe dongeon of desperacion.

The text.

When I was come to Troas, for Christes Gospels sake, and a greete doore was opened vnto me of the Lorde: I had no reche in my spirit, because I founde not Titus my brother: but toke my leaue of them, and went awaie into Macedonia. Thanks bee vnto God, which alwayes geueth vs the victorie in Christ, and openeth the sauoure of his knowledg by vs in euery place. For we are vnto god the effectiue sauoure of Christ, among them that are saied, and among them which perishe. To the one parte are we the sauoure of death: vnto death. And vnto the other parte are we the sauoure of lyfe vnto lyfe: And who is meete vnto those thynges? For we are not as the moste parte are, which chenge and chaunge with the worde of Satan: but cutt out of purities, and by the power of God, in the sight of God, to speake we in Christ.

But after that I came to Troas, there to preache the Gospell of Christ, where there was by the fauoure of god a plentiful hope of increase opened vnto me, greatly was my mynde disquieted, because other wyse than I loved, I found not my brother and felowe Titus there, of whome I hadde great neede, to hearken out that greate and weightie matter.

Leauynge

Trauing them therefore I went into Macedonia, and that not without great leopredye, but thanks geue I vnto god, whiche victoriously carrieth a beute by vs the triumphe of christian religion, making it more glorious, by that the gloze of hys Gospell dailye spreadeth more and more, whiche by our preaching enlargeth in all places abroad the knowledg of hymselfe, vsing vs, as though we were swete meate: for when we preache in all places of the world the gloze of his gospell, what elles dooe wee, but spreade abroad the swete sauoure of Christe, of it selfe in verbe (as I saie) to all menne pleasaunte and hellesome, but yet to some through theiꝝ owne faulte deadlye payson: hellesome to suche, as through faith in the gospell obteyne saluacion, in hellesome and deathlye to suche, as refuse it, thereby doublyng theiꝝ damnacion to beate euerlastyng, as menne encreasynge theiꝝ founer offences with vnthankfulness and stubbenesse of myndes, But who is more this to dooe and preache? Whoso myndeth to labour in this, must therein nothyng regarde, but the onely glorie of Christe. But some there bee, whiche teachinge the gospell either for honoure, or for aduantage, spreade not so muche abroad the swete sauours of Christe, as theiꝝ owne conuersaite deuites, profityng themselves, and not Christe, whose manners wee abhorre. For corrupte wee the woorde of God with worldlye doctryne sekynge oure owne comodities, but euen with a pure hearte teachett, as a thyng, that came from god, and not of our selves, and that to the gloze of Iesus Christe, as god hymselfe is witness.

The thyrde Chapter.

We begin to praise our selues againe. Recde we as some other, of epistles, of recommendation vnto you, or letters of recommendation from you? Ye are our epistle written in our heartes, whiche is vnderstande and reb of all men soasmuche as ye declare that ye are the epistle of Christ, ministered by vs and written not with ink, but with the spirit of the liuing God, nor in tables of stone but in fleshy tables of the hearte.

The text:



At this seate I, lesse anye manne thynke, that we agayne prayse our selues vnto you: to thyntente wee mape bothe of you & other be had in price and more esteemed. But what nede hath any man to seke for commendacions, when the matter self commendeth hym? Recde we such letters of recommendation, as falsse apostles carrie about with them, o bteyned either of other vnto you, or of you to other? Nothing passe we vpon such letters. The liuely epistle, wherewith we thynke our selues sufficiently praised, are ye Corinthians, written in our heartes, which I with muche lesse payne carrie aboute with me, than they dooe theiꝝ. This epistle in all places where I come, euerye manne readeth and vnderstandeth, so that I neede none other epistle, synce that by youre Godly lyfe, all menne perfectly knowe, what manner of apostles wee were, and so farte forth assure wee our selues of youre good wyl to wathe vs, that seeyng that once owne diligente laboꝝ doth aboundantly comend vs, wee neede no mens letters of commendacion, whiche

The paraphrase of Erasmus vpon the. ii. Epistle

whyles ye in perforce sayth, and churilian life, declare that ye are Christs epistle, written by hym in dede, but yet by our ministerie and labour. **Written** (I say) not wryth take, as theirs are, which teache humaine and carnall phantasies, but with the spirite of the liuing god: nor written agayne in tables of stone, as moanes lawes are, but in the fleshye tables of the hearte. Your heartes wher in were printed the doctrine of the gospell, vsed we in steade of parchmente, my tongue was in steade and fettered for a penne, but Christe himselfe with his holy spirite, lighted that thyng whiche we wrote.

The letter

Suche truste haue we thow we Christe to Godward, not that we are sufficient of our selues to thinke any thyng, as of our selues: but if we be habilited any thyng the same cometh of God, which hath made vs habile to minister the newe Testament, not of the letter but of the spirite. For the letter killeth, but the spirite giveth life. If the manifestation of death thow we the letter figured in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glorie of his countenance (whiche glorie is here a map) whye shall not the manifestation of the spirite be muche more glorious? For if the mustering of condemnation be glorious, muche more booth the manifestation of righteousnesse excede in glorie. For no doubt that which was there glorified, is not once glorified in respect of this exceeding glorie. For if that whiche is decepted, was glorious, muche more that whiche remaineth is glorious. Seeing then that we haue such truste, wee be greake boldenly, and doe not as Moses, which putt a vaille ouer his face, that the children of Israel should not see for what purpose that faced whiche is putte away. But they myndes were blinded. For vntill this daye remaineth the same conceyting blemish awaye in the lecture of the olde testament, whiche vaille shal be putte awaye in Christe. But euen vnto this daye when Moses is read, the vaille hangeth before thys heartes: wherefore when they come to the Roode, the vaille shall be taken awaye. The Roode no doubte is a spirite. And where the spirite of the Roode is, there is libertie. But we all beholde in a mirrour the glorie of the Roode with his face open, and are chaunged vnto speculare similitude from glorie to glorie, euen as of the speere of the Roode.

But as muche as the doctrine of the gospell passeth and is better, than Moyses lawe: so muche more fruitfull and better is our labour, than his. For yet take we thus muche vpon vs arrogantlie, but speake the truth, as God is my recorde: whiche by our faulte through Christe perfourmed it, that wee speake of. For had not his helpe bene, certainly farre were we euen from thin- kyng vpon any suche thyng of our owne power, and muche farther from do- yng it. But yf we be eyther habile, or haue bene habile to doe anye thyng, al that came of the freer bountifullnesse of God, whiche as he hath helped vs in oure labours, so hath he committed vnto vs this ministerie and dispensacion of the newe testament, to thentente wee should bestowe among you, not the grosse olde testament, as the false Apostles teach it, and standeth in the know- ledge of the letter, the administration wherof was committed to Moses, but the newe testament, whiche is heauenly and spirituall, and standeth in asser- tions of mynde and not in ceremonies. The lawe and gospel haue both one ma- ker, but the ministerie of boothe is sondry, and of the t'wo the apostles is of muche more excellencie: for the letter committed vnto Moses, by reaso of cer- tain rules & lawes directeth men to death, forasmuch as it by occasion both pro- uoketh to sin and also condemneth þe sinner to death: wherreas contrarie, þe spirite, whiche is giuen by preaching the gospel, both forgiveth the offences of our former lyfe, and to suche as haue deserved death, offerreth the lyfe. Nowe and yf
the

the fyfte lawe, whiche beeyng grauen in stone wroughte deathe to the transgressour, and gaue no grace, was of such great maiestie and glozre, that when Moses the seconde tyme broughte downe the tables, the Hebrewes could not beholde his face by reason of the glozre and maiestie of that, whiche was sure once yet to bee abolished: why shoulde not muche rather the ministratione of the Gospell haue his honoure and maiestie, whiche by thonghe saythe and the free gifte of the spirite euertynyng saluacion is geuen: yf the lawe, whiche coulde condemne and was not habile to saue, hadde suche honoure, certaiuelye muche more honoure deserueth the Gospell, by prechying wherof synne is not onely forgiven, but also righteousnesse is geuen. In whiche twoo thinges suche differenc is there, that if a manne more narrowly compare the one of theym with other, that whiche by it selfe is gloriously, wyll appeare but base, being as it were darkened with the bryght and excellent glozre of the Gospell. For if the lawe, whiche was geuen but for a season, and shoulde wythin a while after bee abrogate, was among menne in suche honoure, of muche more dignitie is the lawe of the Gospell, whiche is bothe generallye geuen to all menne and shall neuer bee abolished. For the newe testament, whiche by the olde is abrogate, Christe hymselfe calleth an everlastyng testamente, as I in my other epistle taught you. Of whiche thyng we beeyng moste certaiuelye perswaded and assured, in oure trachyngs use not dark tiddles, but freelye and openlye setteth forth the lyghte of the Gospell, surelye bekyng, that bothe the glozre of this lawe is suche, that it shoulde not bee hidden, and ye of that sterynghe and clearenesse of conscience, that ye are habile to looke thereupon. And therefore wee dooe not, as it is read that Moses didde, whiche when he broughte downe the seconde tables, after that the fyfte were broken, couered his face with a vayle, that the chyldren of Israel shoulde not looke thereupon, nor cleaue thereto for ever, synce that even this was a proufe and signification to them, that the glozre of Moses lawe shoulde bee abolished, whiche even at that time, when it was made, was not verye glorious, for in vayne is that thyng glorious, whiche a manne cannot see. In this figure was repressed the grossenesse of that nation, whiche seeing sawe not, and hearyng hearde not, insomuche that, whiche was doone in Moses face, the same was moste bereaue done in theyr heartes, whiche in them were blynded, being as it were couerted, with the vayle of dunnesse. Yea and in this daye the blyndenesse remaineth in that nation stille, so that when they reade the booke of the lawe they vnderstande theym not: and with stubberne mynnes of a zeale toward the lawe refuse hym, at whose commyng the lawe selfe grauntyth that he shall bee a veyled. Therefore when they in suche sorte reade the olde testament, that they wyll not embrace the newe promysed therein, holde they not false Moses vayle, nor see by saythe castyng of the same, that thoughe Christe all the darkenesse of the lawe is a vrogate: Stubbernelve yet stycke they to theyr Moses, when he is cumme, to whome Moses bade them geue rate. hym reade they in theyr synagoges, but they reade hym carnallye, sekynge for nothyng but corporall thynges, wheras the lawe, if menne well loke thereupon, is in verbe spiritual. Letted are thei doubtlesse even vntill this daye, with a vayle cast ouer theyr heartes, which is remoued through sayth in the gospell.

The paraphrase of Erasmus vpon the. ii. Epistle

But when the tyme shall come, that they shall leaue theyr grosse myndes, and receauyng the vniuersall fayth couerte vnto the Lorde, then shall theyr wayle be taken away, so that they shall see suche thynges, as without the bryght eyes of fayth can not be seen. Moses was grosse and carnall, but the Lorde Iesus is a spirite, not teachyng suche thynges, as maye bee seene with oure bodily eyes, but thynges inuisible, whiche are by fayth beleued. Moses law, because it with feare of punishmente kepte menne in ordre, was a lawe of thraldome, and the wayle also is a token of bondage. But where the spirite of the Lorde Iesus is, whiche secretly moueth a manne withoute byddyng and compulsion to leade a Godly lyfe, there is libertie. No manne is compelled to beleue: but he that beleueth, as he shoulde, of his owne accord anowther fithines, and vncleanes of lyfe, and so looeth al goodnesse, dooynge more wyllinglye by the motion of charitie, than coulde euer begotten of the Jewes with feare of punishmente. Blinde are they therefore, that lacke the eyes of faythe: when we throughte pite fayth without wayle beholde the glorie of the Lorde, whose brightnes whyles we receiue, as a glasse, altered are we after a sorte into thesame glorie, plentifully potoryng vpon other that brightnes which we receiued of God. And as then Moses face, by that he talked with god, shyned euen as glasse doothe layed againste the sonne, so is oure soule euerye daye more and more secteatlye enamoured, encreasinge from glory to glory by reason of the continual conuersion of the spirite of God, who inuisiblye nowe woorketh in vs that whiche hereafter shal openlye bee accomplished.

The fourth Chapter.

The terte

¶ We are, seeing that we haue such an office, such as God hath hadde mercy on vs, wee goe not out of hpyde: but haue come from vs the clothes of dishonestie, and walke not in craftines, neyther handle we the woorde of God disceitfullye, but open the truth, and reposit our selues to euery mannes conscience in the sight of GOD. If oure Gospell bee perhydde, it is hidde among them that are loste, in whome the God of this worlde hath blinded the myndes of them whiche beleue not, leste the light of the gospel of the glorie of Christe (whiche is the image of God) shoulde shyne vnto them.



¶ Since then god of his mercy would haue vs to bee ministers and preachers of suche a blisfull state, geuyng vnto vs the authoritie of an apostle, we execute not oure commission flouthfullye, but as we preache a veray gloriouse matter, so refuse we all clothes whiche are meete for dishonestie, and not for glorie, neyther leadyng oure lyfe craftely, nor with deceitfulness of wooldely learning, corruptyng the woorde of god, but freely and playnly, and without all deceipt, declaring to al men the bare trouthe, without any cloud, in this office so viling our selves, that though no manne prayse vs, yet oure lyfe commendeth vs to all menne, whiche knowe and are witnessse of oure perfectnes, and not onelye to menne, whiche maye bee deceyued but also to God whiche seeth all thynges. By vs therefore in al places shyneth the truth of the gospel, so that euerye man may see it evidently. And yf there be some yet to whome it is not known, and therefore geueh not them

them saluacion, the faulte is theirs, and not ours, nor the gospels. For as I tolde you of the Israelites, so haue they likewise a veyle caste ouer the eyes of theyr hearte, by reason wherof they see not suche thinges, as are veyre bright, but are blynde in the middes of the sonne light. For they bying with them vncleare iwen, and suche as are corrupte with worldlye desyres, whose vnfaithfull myndes, Satan the God of this worlde (for theyr God make they hym, whiche to hym geue moze eare, than to the true God) hath blynded, couering theyr eyes, that to them the bygghtnes of the gospel can geue no light, whereby the gloz and maiestie is declared, nor of Moses, but of Christe, whiche is the unage of god the father, so that by the sonne, which is egall to the father, a man maye knowe the father.

For we preache not oure selues, but Christe Iesus to be the Lord, and oure selues your seruauntes, for Iesus sake. For it is god, that comaundeth the light to shyne out of darknes, whiche hath a pynde in our heartes, for to geue the light of the knowledge of the gloz of god, in the face of Iesus Christ. But we haue this treasure in earthen vessels, that the excellency of the power myght be Gods, and not oures. We are troubled on euery syde, yet are we not without hope. We are in pouerty: but not bitterly without soken hat. We suffer persecution: but are not forsaken therein. We are cast downe: neuer thelesse we perishe not. We all wayes beare aboute in the body, the dying of the Lord Iesus, that the lyfe of Iesu myght also appere in our body. For we whiche liue, are alwayes deliuered vnto death for Iesus sake, that the lyfe also of Iesu might appere in our mortal body. So then death worketh in vs, but lyfe in you.

For auance we oure selues by preaching, as some doe, teaching the gospel for our aduantage or gloze, but we preache Iesus Christe oure Lord, his doctrine teache we and not ours: for hym labour we, as for oure Lord and mayster, what payne soeuer we take, so farre from taking any thyng arrogantly vpon vs, that we graunt oure selues to be your seruauntes, and to minstre the gospel vnto you, neither for feare of you, nor yet for hope of auantage, but for Iesus sake: for whose loue, whetras we are free, we euen as seruauntes submitte our selues to all men. After lyke sorte were we once in the same blyndnes, wherewith some are now diseased til. For yet gotte we this light to our selues, but god, at whose commaundement light was fyrste made, from whome all light procedeth, after that he had expelled the darkenes of oure vnderstandyng, commaunded, that in it the lighte of truely shoulde appere, or rather, as he is lighte euercallyng, lightened oure hearte & by vs the gloz of his maiestie myght moze be spread abrode among all men, being moze notified by preaching of the gospel, wherein we preache the Lord Iesus, in whose face moste brightly shyneth the image and gloze of the father. But yet is this greate matter onely wrought in our soules secretly: for touchyng the bodye, we seme, but vpleabietes, so that we carie aboute with vs this puerouse and hyge treasure in earthen vessels, that is to saie, in our feeble bodies, subiecte to bilanye and punishment: as it hath pleased god, it should be, and good cause is there, why it so pleased hym. For he prouided, & we should not be proude by great & high myracles wrought by vs, whereby we might clappe some parte therof, but know our owne infirmite, and so vnderstande the selfe same hyge power, whiche is geuen to the apostles, not to be wrought by our strength, but by gods power onely: for we touchyng our owne infirmite, are daly greatly troubled, and yet by

But we haue this treasure in earthen vessels.

The paraphrase of Erasmus vpon the.ii. Epistle

gods helpe we suffer al these troubles, and continue not overcome, we are on euery syde overlaped with aduersitie, yet are we not withoute shifte, we are brought to beggetyng, and in oure beggetye we are not forsaken, we suffer persecution, and yet in our persecution we are not dismayed, we are beate[n] downe and trodden vnder fecte, but yet so, that we perishe not, in that behalfe folowynge the lord Jesus. as nyshe as we maye, whome we preache and setfoozth. He once dyed for all men, we, in that we are daylye and continuallye in teopardie of death, beate aboute in oure bodies an image of his deathe, ready to bestowe this lyfe for your sakes: that as we dyeng for you folowe the death of Jesus, so maye the lyfe of Jesus wherunto he rose from deathe, in oure body be declared, whyles we are either by hym deliuered from deathe, or by despising oure tempozal lyfe, playnly testifie and affirme, that the deade shall ryse agayne. For yf we beleued, that when our bodye is once dead, it woulde neuer lyue moze, we woulde not so lytle regarde oure tempozall lyfe. By thys straunge waye therfore ye see, howe the euerlasting lyfe of Christ, though the afflictions of our corruptible body, is to you the better knowen. The difference is, in that the violent teoperdy of death falleth vpon oure body, but the fruite of lyfe, which groweth by our deathe, is yours, for whose sakes we put our selues in these teopardyes.

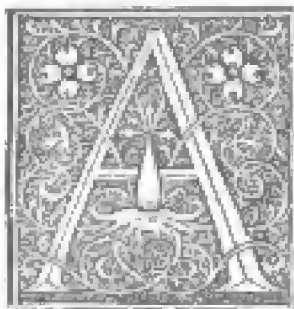
The terte. But sayng that we haue the same spirite of saythe accordyng as it is wytted: I beleued, & therfore haue I spoken: I we also beleue, and therfore speake. For we knowe that he which rayled vp the lord Jesus, shall rayle vp vs also by the meanes of Jesus, and shall set vs with you. For all thynges do I for your sakes that the plentiful grace by thaukes geuen of many, maye rebounde to the praye of God. Wherfore, we are not interred. But though our vnderman perishe, yet the inwardman is touched daye by daye. For our tribulation which is momentary & light, preparereth an exceeding and an eternal weight of gloape vnto vs, whyle we loke not on the thynges which are sene, but on the thynges which are not sene. For the thynges which are sene, are tempozall: but thynges which are not sene, are eternall.

And yet for all this we repente vs not of preaching the gospel: for since we haue also euen the same gifte of saythe, that ye haue, whereby ye loke for life immortall, by my preaching powred into your heartes, it foloweth, that as Dauid in his mysticall psalme sayeth, that he therfore spake, because he beleued: so feare we nothyng, no not with teopardye of oure lyfe, to preache the trueth of the gospel, vndoubtedly assuryng our selues, that he, which rayled the lord Jesus from deathe, wyl through hym rayle vs agayne dyng for his sake, and byng vs all together to the generall gloire of resurrection, as we are here in lyke sayth knytte together. But whether in the meane season we be troubled, or deliuered from trouble, all is done for your sakes, that the trueth of the gospel maye be moze spread abrode among you, that the moze amende theyr lyfe, so manye moze geue thankes, not to vs, but to god, to whose gloire it appertayneth, that his faith, which he woulde haue comen to all men, be mozte plentifully enlarged. In hope and sure confidence that it will so be, no troubles wete vs, but through them we rather wate stronger, knowing wel, that albeit oure vwarde body be by litle and litle woyme awaye, yet our inward and better parte in the dayly and continuallye decaye of the body, becometh moze quicke and lustie, as it were with miseries growng pong agayne, and beginnyng to taste of besoye, the lyfe euerslastyng to come.

For albeit the bodely affliction whiche we for the gospelles sake abyde, be lyght and transitory, yet lyght as it is, it preparerth in vs no small, but an excedyng and an vnspeakable weight of glory, whyles both for suche transitory tormentes suffered for Christes sake we are made worthy of blysse euerlastyng, and for temporall deathe sustayned for hym we receaue the reward of euerlastyng lyfe, in hope wherof we lytle esteeme our bodely lyfe, not somuche passing vpon suche thynges as are seene with oure bodely eyes, as vpon suche, as are not seene, but only with the eyes of faythe. For suche thynges, as are sene here in this world beside that they are thynges, neither thouroughly good, nor thouroughly bad, of whiche sorte are lucre, honoure, pleasure, lyfe, losse of goodes, reproche, tormentes and deathe, are also not continuallye abydyng, whereas suche thynges, as are sene with the eyes of faythe, are bothe trewe ryches, and suche as wyll endure for euer.

The .v. Chapter.

For we knowe that yf our earthly mansion of this dwelling were destroyed, we haue a brydyng of God, an habitarion not made with handes, but eternall in heauen. For these
The text:
for we saye, desyring to bee clothed with our mansion whiche is from heauen: so yet, yf that we be founde clothed, and not naked. For we that are in this tabernacle, saye and are grieved because we woulde not be vnclothed, but woulde be clothed vpon, that mortallite might be swallowed vp of lyfe. He that hath ordeigned vs for this thyng, is God: whiche very same hath geuen vnto vs the cricte of the spicite.



And vpon this sure truste certaynly lytle regarde we euen our lyfe, knowinge well, that yf it chaunce our soules in this worlde to be chased out of the mansion of our bodye, (whiche I myght moze properly call a tent, than a mansion, beinge suche, as a manne maye not long tary in, though no manne dyue hym thence) that we haue prepared for vs another howse in heauen, from whence we shall neuer be excluded. As for this howse of oures, because it is made of claye, and builded by manne, whether we wyll or not, decayeth dayly, albeit no man pull it downe, euen as we see other buyldynges in continuance of tyme to be destroyed. Whennes workmanshipp can not be of longe continuance, but that, whiche is repayred by god, and once becomen heauynly, is out of all suche ioperdies, as chaunce by reason of tyme. And so lytle feare we to departe out of this wretched bodye, that but yf that be, we saye, here desyring to be discharged of the burdayne of our mortall carcas, wherewith our soule is here in earth much burdenned and kept downe, desyrouse to fflye hence to another place, and to be clothed with the mansion of a gloryfied bodye, which shall from heauen be geuen vnto vs, so that when we bee vnclothed of this bodye, we bee not founde vtterlye naked, but through a confidence of our good lyfe clothed with the hope of lyfe immortall. For we gorne in this meane season for the heuynes of our bodye thall and subiecte to so manye miseries, not because it is a thyng of it selfe to bee despyed of any man to departe hence, but because we desyre to haue this bodye resozed into a better fourme, and for mortallity, by clyng agayne to receaue immortallite, so that we sene not vterlye spoyled of the bodye, whiche we for a tyme forsoke, but better clothed with the same, as who for a corruptible bodye shall receaue an incorruptible.

The paraphrase of Erasmus vpon the.ii. Epistle

And albeit this seme neuer so vnlikely, that there shall for a mortall body
 rpe an immortall, fre from all miseries, yet muste we not mistruste the sonne.
 It is god, whiche hathe prepared vs to receaue the glozy of lyfe immortall,
 who hathe also in the meane season giuen vs, as a pledge or an earnest pe-
 ny, his holy spirite, to confirme and establishe vs with his present inspira-
 tion, in hope of that, whiche is to come.

The text.

Therefore, we are alwaye of good cheare, and knowe, that as longe as we are at home
 in the body, we are absent from God. For we waite in sayth, not after the outward ap-
 pearaunce. Acuerthelesse, we are of good comforte, and had leaue to be absent from the bod-
 dy, and to be present with God. Wherefore, whether we be at home or from home, we reche-
 uunt our selues, to please hym. For we must al appeare before the iudgement seate of Christ,
 that euer man may receaue the workes of his body, according to that he hath done, whe-
 ther it be good or bad. Saying then that we knowe, howe the Lode is to be seared, we saie
 saye with men. For we are known wel enough vnto god. I trust also that we are knowen
 in your consciences. For we praye not our selues agayne vnto you, but geue you an occasi-
 on to reioyce of vs, that ye maye haue somewhat agaynst them, which reioyce in the face,
 and not in the hearte. For yf we bee to seruente, to God are we to seruant. Or yf we kepe
 measure, for your cause kepe we measure. For the loue of Christ constraineth vs, because
 we thus iudge, that yf one dyed for al, then were all dead & he dyed for al: that they which
 lyue, should not hence forth lyue vnto themselves, but vnto him which dyed for them, and
 rose agayne. Wherefore, henceforth knowe we no man after the fleshe. In somuche though
 we haue knowen in Christ after the fleshe, now yet hence forth knowe we him no more. There-
 fore yf any man be in Christ, he is a new creature. Olde thynges are passed away: behold,
 all thynges are become newe. Acuertheles, all thynges are of God, whiche hathe recon-
 ciled vs vnto hymself by Iesus Christ, and hath geuen to vs the office to preache the at-
 tonement. For God was in Christ, and made agement betwene the worlde and hym
 selfe, and imputed not theyr synnes vnto them, & hath comitted to vs the preaching of
 the attonement. Now then are we messengers in the rowme of Christe, euen as though
 God had beseeche you thorow vs: So praye we you in Christs steed, that ye be reconciled
 vnto God: for he made hym to bee synne for vs, whiche knowe no synne, that we by his
 meanes shoulde bee that rightewisnes, which before God is allowed.

And therefore what tempestes soeuer befall vs, alwayes are we of good
 cheere, knowing, that as longe as we are at home in this bodylye mansion,
 we straye abrode, and are deuided from god, to whome by departure out of
 it, we are more nyghly ioyned: not meanyng so, that god is not for this
 presente tyme with vs, but that he is not yet so clearly sene, as he shall bee
 then. For albeit in the meane season he bee after a sorte seene by saythe, yet
 is it, as it were a farre of, whiche shall then presently bee seene, euen as he is
 and not obscurely. And therefore yf the pleasure of god bee, that we in this
 body shall yet suffer more afflictions, in good hope stande we, that we shall
 easly suffer them in hope of the rewarde to come: and yet is this of vs
 muche more to bee despyed, to departe (I saie) out of this bodylye mansion,
 that after suche departure, we may be more nyghly ioyned to god. There-
 fore whether we bee compelled to continewe in this house, or els, (as we
 muche more desyre) to departe hence, that is to saie, whether we lyue or dye,
 all our enbroure is to bee allowed of god. For vnto a manne departe
 hence in goddes fauer, let hym not loke for therewarde of immortall lyfe,
 whiche poynte I geue you warnyng of, lest any thinke baptisme a meane
 sufficient therunto without godly lyuyng. As for wycked synners to theyr
 damnacion they receaue agayne bodies, whiche they here abused in theyr
 owne synfull luses, and not to the glozy of god.

And

And as every mans deservantes have been for this lyfe, such shall his rewarde be: what every manns deservantes are, is a thyng as yet unknowne, but yet must al we in open syght of the worlde appeare before the iudgement seate of Christe, where nothing shalbe hydden, but every man shal reape, as he hath sowed in hys body: and when body and soule are ioyned together, enjoy suche reward as his workes were, whyles he here lived, whether they were good or badde. We therfore having alway that terrible daye before our eyes, diligently labour in all poyntes to please both God & man. For albeit we deceine men with some counterfayte kynd of holynes, yet doth God thoroughly knowe us, as which seeth even the very bottome of our heartes, whiche thyng no man can do. Howbeit my trust is, that I have in such sort used my selfe and you, that ye thoroughly knowe and perceave the sinceritie of my lyfe, for with this glorye are we contented. For we answere not our office agayne, eyther because we would of you be more made of, or because we seeke for any advantage at your handes: but forasmuch as I perceive, that some make greute holte, for that they were assigned unto theyr office by chiefe Apostles, we geve you occasion to glory lyke wyle of us agaynst them, whiche for this respect lytle set by you, because ye have but an abiect and a vile one to your Apostle: which albeit sawe not the Lorde in his mortall bodye, as other Apostles dyd, yet sawe I hym immortall, and of hym received myne Apostleshyp, as other dyd, and have by hys helpe done no lesse, than other have. This rehearse I for your sakes, because ye shoulde have some thing toherewith to answer them, whiche being not contented with the playse of their owne conscience for their good dedes, with high & proude lookes seke for worldly commendacion, wheras their consciences do inwardly condemneth. Nothing speake we for our own sakes: but whether we speake of our great actes, and thereby staine to be punished, punished are we to gods ward, to whose glory we rehearse such thinges, as we by his helpe did: or yf we kepe a measure in speakyng of our selves, & thereby seme wise, to you are we wise, to whose weaknes we temper our tale. We make not our selves equal with other Apostles by boastyng, but the loue of Christ constraineth us openly to speake that thyng, which appertayneth to his glory. For to his praise maketh it, & not to ours, if there were by us, through his gyft, any thing notable done, that all people shoulde the better knowe, howe his death was not unfruitfull, forasmuch as it doth indifferently profite al people, so farfurth, that even by us whom they despise, it sheweth his power, and not by them only, whiche sawe Christ in his manhode, nor by such only, as have carnal allpauce with him. But rather this wise reason we the matter with our selfe: yf Christe alone indifferently dyed for al, than solo weth it, that generally all such people were before thral and subiecte to death, as his pleasure was by his death to redeame from death. And because he would have all men indifferently bounde unto hym, therfore dyed he for all, that suche as by hys benefite lyue, beyng through hym newe borne agayn, shoulde no longer lyue to themselves, but to hym, whiche both dyed and rose agayne for them.

We are
known
well enough
unto God.

For if we be
so fettered,
to God are
we so ser-
uence.

The paraphrase of Erasmus vpon the.ii. Epistle

By this should men be esteemed, and not by carnall affinitie, yea and albeit we maye glory our selves of the stocke of Jewes, yet since that tyme we professed Christes religion, we knowe no man, because he is one of our stocke, but compute suche of our kynred, as are by lyke sayth incorporated vnto vs. A vayne craike is it therfore, whiche some make, that they be Christes owne countrey men, or els because they are his kynsmen, and lyued familiarly with him: his fleshe was geuen but for a season presently, but now since that his body is taken awaye, and his holy spirite sent, his will and pleasure is to be knowne after the spirite, and computeth hym nyghest of his kynne, whiche hath in his promisses moste assurance. For let any man for this cause lesse esteeme vs, which are later Apostles, because we knew not Christe lyuing here in earth in his mortal body, since that, yf we had so knowen hym in dede, now yet would we haue forgoone that knowledge, as which hyndred the spirite, and woulde no we, since that he is become spirituall, loue hym spirituallly. Whoso therfore is through baptisme grafted into Christ, let hym forsake his olde phantasies, no: thinke, this man is a Jewe, that man is a Grecian, this a boorde man, and that is a free man, but remembre rather, howe that every man, which is bozne agayne to be a newe man, is of a carnall man becomen a spirituall. Olde thinges are paste and gone, and beholde, through Christ al thinges are so dayly made new. I way therfore with these wordes: this is a Grece, this is an aliant, this is a Jewe, this is a wooshypper of idoles, this is a spoyler of holy places. The man hath forsaken to be suche as he was, & is by the wo:ksmanshyp of Christ, altered into a newe creature, so vniyke to that he was, that no beaust is there more vniyke a man. But whatsoeuer is geuen vs by him, al that came fro the father, which reconciled vs vnto himselfe, vniquishing sime by his sonne Iesus Christ: the preaching of which reconciliation, the same father hath put vs in trust with, that as the sone among men dyd his fathers message, so should we execute and doe Christes message. For albeit Christ, when he was here mortall in earth among mortall men, seemed but a simple man, yet was God the father in him, reconciling by his ministry the worlde vnto himselfe, & by him making it new againe, by whom once he made the worlde, and with such mercy receyued men in to his sauer, that he not onely toke no vengeance vpon vs for the synnes of oure for merlyte, but also would not as much as laie vnto any mannes charge hys synnes done before baptisme, as thonghe he now were not the same manne he was before. This fauourable reconciliation it pleased God the father to geue by his sonne, and woulde haue the same to be preached by vs. We therfore in Christes behalfe executing the ambassage committed by hym vnto vs, euen as God exhorted you by vs, beseeche you in Christes name, to leaue your olde byces, and to be reconcyled to God. For he, to the intente he would once deliuer vs from sime, where his sonne is verie iustye selfe, altered him in maner into sime, that he takyng our flesch vpon hym, which in vs is subiecte to synne, should become a sacrifice to purge our synnes, and as a hainous offender among offenders was fastned to the crosse, to the entente that by hym he myght chaunge vs, whiche were nothyng els but synne, into ryghteousnesse, not into our ryghteousnesse, no: yet the ryghteousnesse of the lawe neither, but of God,

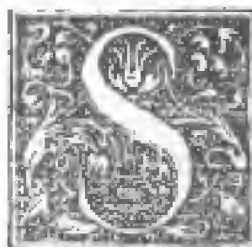
Therefore
if any man
be in Christ
he is a new
creature.

God was
in Christ
and made
agreement
betwene the
world, and
hymselfe.

by whose free goodnes our sinnes are forgiven, that he henceforth myght take vs for righteouse being planted in Christe, who for our sakes bled Christe as a synner.

The vi. Chapter.

We also as helpers exhorthe you that ye receyue not the grace of God in vayne. For he sayeth: I haue heard the in a tyme accepted: and in the day of saluacion, haue I suckered the. Beholde now is that accepted tyme: beholde now is that day of saluacion. Let vs geue no occasion of euill, that in our offence be founde no fault: but in all thynges let vs behaue our selues as the ministers of God. In much patience, in afflictions, in necessities, in angustyes, in stripes, in prisonmentes, in stripes, in labours, in watchinges, in fastinges, in purenesse, in knowledge, in long suffering, in kindeenesse, in the holy ghost, in loue vnturned, in the woorde of trouth, in the power of God, by the armour of rightewisnes of the right hand and on the leaft: by honour and dishonour: by euil reporte and good reporte: as deceyvers, and yet true: as unknowne, and yet knowne: as dying, and beholde we lyue, as chastityd, and not kylled: as soolyng, and yet almaye mery: as poore, and yet make many ryche: as hauing nothing, and yet possessing all thynges. O ye Corinthians, our mouth is open vnto you. But herte is made large: ye are in no strait in vs: but are in a strait in your owne bowelles. I promyse vnto you lyke reward, as vnto chyldren. Sette your selues at large, & beate vnto the yoke with the vnbelyeuers. For what felosshyp hath rightewisnes with vnihtemenesse? Or what chyanp hath light with darkenesse? Or what com-
The text.



I would Christ, and so would God, ye should do, that his benefite should in you take effecte. We therfore as helpers both executyng Gods wyl, and also prouiding for your weale, beseeche you, that synce your sinnes, are once freely forgiven, that ye nomore falle to your olde lyuynge, and thereby shewe, that ye haue receyued the grace of God in vayne. If it chaunce vs for this present

tyme to fall, we may amende, but we shall not alwaye be able so to doe. For in the Prophete Esai this speaketh God: in a tyme accepted haue I heard the, and in the daye of saluacion haue I suckered the. Beholde now is the accepted tyme promysed by God, and fauourable, wherein God refuseth not the synner, that repenteth with all his herte: beholde, now is the daye, wherein we may, lyuynge godly, obayne saluacion. After this tyme wyll folowe that terrible daye, wherein we shall in vayne seke to be reconciled. We therfore in this behalfe laboryng to doe our dueties take hede, that we in no wyse geue any man occasion of euill, lesse by our fault the gospell of Christ, wherof we are ministers, be reprobued and blamed: as it might be, if we leade our liues, as men not beleuynge such thynges, as we teache other, but in al poyntes shewe our selues to be such in dede, as it is comenient they be, which labour in Gods seruice, and not in their own. And howe proue we our selues to be suche in dede? surely, neither with high lokes, nor with bandes of men, nor with gaynes taking, nor by char-
geyng

The paraphrase of Erasmus vpon the.ii. Epistle

By the at-
more of
righteous-
ness: 221

gering meene with ceremonies, as some doe, but euen as Christ approued hymselfe, that is to saye, with muche patience, with dayly afflictions, necessities, diseases, with sufferance of stripes, imprisonmentes, suffering seditions, fastyng, cleauesse of lyfe, with apostolique knowledge, courteousnesse, kyndnesse, with the holy ghoſte, with pure and vnfaued charitte, and with the woorde of truthe, holde in all enterpyſes, not vpon any worldly strength, but vpon the power of God, not furnished with weapons, nor with any worldly defence, but on euery syde surely fenced with the armour of iustice, on the ryght hande, with an vpryght conscience, that we in prosperitie were not proude, and with the same on the leaſte syde also, that we be not in aduersities dismayed. And vpon trust of this helpe of God, we through all ieopardies thinke and breake in to preache the ghoſpell; through honoure and dishonour, through good repute and euill, counted for deceyuers, whereas we tell truthe, taken for meene vnknowen, whereas we are knowen: lyke to suche as are a dyng, when as ye see, we lyue: as meene chaſened, and not kyllid; as meene heying softe, whereas we are alwayes weary: as poore meene, when yet we enryche many: as meene, that haue nothyng, and yet by Christ possesse all thynges, and shoulde through the peoples charitte bee more enryched, than are other with all theyr patrimonic, yf we lusted to vse our ryght. But whither am I plucked with the beheiment of this my tale? So moued am I that I cannot reſtaine, but utter vnto you al my mynde. For to warde you, ye Colashians, my mouthe is open, and my heart enlarged. Suche a confidence haue I in you, so bolde am I to glozy of you. Synce I lothe not my condicion, repente ye not of yours. If ye contente my mynde, bothe haue I cause to glozy of you, and ye no lesse cause to reioyce of me, and without cause are ye, why ye shoulde for my sake be of a straight and narrow mynde. So that yf in you there be any straitnes, the same groweth of your euill myndes. For your welth I leaue nothyng vndone and vnſuffered, but ye to warde me agayne heare not lyke loue. I in hope of resurrection, and of loue home to ward you, manfully abyde and suffer all troubles: and synce ye looke to haue the same rewarde, synce I haue hether to loued you lyke a father, meete is it, that ye in strength of myndes resemble your father, which vntreadines I lay not vnto your charges, as to mine aduersaries, but rehearse it, as to my dearely beloued chyldzen. Despiſe the waterthe ceremonies of the Jewes. Despiſe the worlde, and trust to suche good thynges, as are helye yours. Of a hyle and straitte mynde it cummeth to bee contente with presente thynges. Of a straitte mynde is it to desyre nothyng but these worldly vanities, whiche wyll soone after perishe. Christe for you is abundantly ryche, abundantly glazpouse, abundantly myghtie, and welthy, let hym be sufficient for you, hym embrace ye with all your heartes. Knowe your condicion, and looke vpon your welthy state, and count your selfe greater, than with vnbelieuers to haue any thing a doe. There is betwixt you and them more difference, than wyll suffice you to be yoked together. For what agreement can there be betwixt ryghteousnes and vnrigh-
teous-

I pro-
mise vnto
you like re-
warde, as
vnto chil-
dren.

of S. Paul to the Corinthians. Cap. vii. Fol. liii.

nesse and vnyghteousnesse : or what companie hathe lyght with darke-
nesse : or what con corde hathe Chryste with Beliall : The goddes are
diuerse, the religions diuerse, diuerse maners, and diuerse hopes. Howe
agreeth the temple of God with heathen images : For ye are the temple of
the lyuyng God, as God hymselfe in holly scriptures testifieth saying: I
wyl dwel among them, and walke among them, and wyl be they: God,
and they againe shal bee a people specially consecrate and halowed unto
me. Yf the Jewes then abhorre a Gentile, as vnpure and cursed, and Ape
his infection, come ye good people which are verily consecrate to the ly-
uyng God, out of the companie of the vncleyn, kepe your selves
out of they: selowshypes, as the Lord by the Prophete Esai exhorteth
you, saying: synce ye are holy, touche no vncleane thyng. Wyched maners
are verily vncleane, and full of leopardouse contagion, with whose com-
pany beware, lesse your cleannes be defiled. But when I this counsell
you to kepe, that standeth not somuche in chaungyng of your places, as in
chaungyng your myndes. Yf ye this doe, then wyl I knowledg you,
and receyue you holy, as I am holy my selfe: then shall ye synde me as a
father, and I will embrace you as my sonnes: so salety the Lord almygh-
ty, lesse ye myght mystruste the promise maker.

The vii. Chapter.

Seeing that we haue such promises (dearly beloued) let vs cleanse our selues from all
filthyneesse of the fleche and spryte, and growe vp to full holynes with the feare of God.
Vnderstande vs, we haue hurte no manne: we haue corrupte no manne: we haue defrau-
ded no manne. I speake not this to condemne you: for I haue shewed you before, that ye
are in our heartes to dye and lyue with you. I am very bolde ouer you. I reioyce greatly
in you. I am fylled with comforte, and am exceding ioyous in all our tribulation. For
when we were come into Syrachonia, our fleche had no rest: but we were troubled on e-
uery syde. Outwardly was fightyng, inwardly was feare. Nevertheless, God that com-
forteth the abiecte, comforted vs by the cummyng of Titus. And not by his cummyng one-
ly: but also by the consolation whiche we receyued of you: when he tolde vs your besye,
your feruente mynde for me, so that I reioyled the more. For though I made you sorre
with a letter, I repente not: though I dyd repente. For I perceyue that the same spide
made you sorre, thought it were but for a season. But I nowe reioyce, not that ye were
sorre, but that ye so forrowed that ye repented. For ye forrowed godly: so that in no-
thyng ye were hurte by vs. For godly forrow causeth repentance vnto saluation, not to
bee repented of: contrarywise worldly forrow causeth death. For beholde, what dis-
tignce this godly forrow that ye tooke, hathe brought in you: yea, it caused you to cleare
your selues. It caused indignation, it caused feare, it caused besye: it caused puny-
shment. For in all thynges ye haue forrowed your selues, that ye were cleare in that matter.
Wherefore, though I wrote vnto you, I dyd it not for his cause that had done the hurte,
neither for his cause that was hurte: but that your good mynde for vs myght appeare a-
mong you in the sight of God. Wherefore, we are comforted, because ye are comfort-
ed: yea and excedynglye the more ioyed we, for the ioy that Titus hadde: be-
cause his spyrte was reioyled of you all. I am therefore not aswaid though I
boasted

The text.

The paraphrase of Erasmus vpon the.ii. Epistle

haa Bed my selfe to hym of you. for as all thynges whiche we speake vnto you are true, e-
uill so our boolding, that I made vnto Titus, is founde true. And his inward affection is
more abundant toward you, when he remembereth the obedience of you all. being with
fearre & trembling ye receyued him. I reioyce that I may be holde ouer you in al thynges.



Vpon sure trust of suche promyses of God therefore, let
vs so vse our selues, dearly beloved, that we seme wor-
thy the same, cleansing our selues not onely from all
filthyngesse of body, but also of the soule, that we both
may leade a hurtlesse lyfe among menne, and haue tye-
with an vpryght harte to God, furnished with full and
perfite holynesse agaynst the cummyng of Christe: in
the meane season doynge our dueties, not of dissimulation, as Hypocrites
doe, but for feare of God, who geueth every manne reward accordyng to
his desertes. So wyde and large is the loue, whiche I beare toward
you, that I claspe and embrace you all together with my whole harte: re-
ceiue ye me lyke wise, as I am, into your hartes, specially synce that ye re-
ceyue other, which both loue you lesse, and are, with theyr costly syndyng
and disdaynfulnesse, chargeable vnto you, and besyde this, sode you also
with ceremonies. Neuer hurte we any of you, nor with false learning
corrupted any of you, nor violently exacted ought of any man: whiche ye
muste not take as spoken to condemne or reiecte you, but to make
you the better. for by that I haue already wyrtten vnto you, it may be
clearly perceyued, that I with all my harte loue you, and am with the
stronge bande of charite so knytte vnto you, that I am readie bothe
to lyue and dye with you. Suche a greate trust haue I in you, that
vpon your head I dare waraunte any thyng, and greate cause haue
I to glorie of you, whome I haue in all poyntes founde obedience.

for your offence I letted not freely to reprove you, but now I
see you amended, my harte is so comforted, and so full of gladnesse
am I, that in all myne afflictions, whiche was elswyse in many dan-
gerous tyme, it clearly wypped awaye all the sorowe of my mynde,
takynge it as a pleasure to suffer for suche mennes sakes. for when we
were comen into Macedonia, my bodye hadde no reste, but it was
troubled on euery syde. Outwardly vexed by suche as aduersaries
fought agaynst the gospell, inwardly through feare, lest false A-
postles by some craftie meanes myght peruerce you: of the aduersaries
of the gospell beaten were we, for other were we afrayed, lest they
beeyng dismayed with our miserable state myght despayre. But God
whiche comforteth the lowe and abjecte persons, comforted and re-
freshed vs by the cummyng of Titus, not onely because he was come,
whose companie I specially desyred, but also because he came from you
merely and gladde. And as he was by you made merie, so made he
me gladde and merie lyke wise, when he tolde me, howe desy-
rouse ye were of me, howe ye weapte and wayled, because that
beeyng

We haue
hurt no man,
we haue be-
frauded no
man.

God that
comforteth
the abjecte,
comforted
vs by the
cummyng of
Titus.

keeping offended I came not yet vnto you : and shewed me more couer, howe diligently ye obeyed my commaundementes, insomuche that when I was of this enfortuned by Titus, I toke more pleasure of your diligence in your amendement, than I was sad through your offences. For he am I at any time to make you sorie, but yet since that fortunéd wel, I repent me not, for that in my other letters I made you sadde, albeit I before byd repente. For althoughe the same Epistle, whiche was bothe to you and me sorrowful, for a season made you sorie, yet am I nowe well therewith pleased, not because we made you sorie, but because that sorrowe broughte you to repentance. This worlde hath in it a certayne kynde of sorrowe, vnfraitefull and hurtfull as when menne either for losse of money, or for losyng theyr pleasures, or for wyathe and enuye are disquieted in theyr myndes. There is in Chyrtian religion also a certayne sorrowe, but suche as is profitable and good, by meane wherof ye are so farre from beyng the worse by me, that by the same ye are well amended and become goodly. For he that is so; this sorie, because he hath displeased god, sheweth thereby, that he is amended: and sorrowe after this sorte so byingeth one to repentance, that it suffereth a manne no more to fall agayne vnto his olde faultes. But contrarywise the sorrowe, whiche groweth of wo;ldelye desyres, wo;keth death and is hurtfull bothe to bodye and soule. Dooeth not yourre state declare this matter? For what a diligence hath this godlye sorrowe of yourre wroughte in you? What speake I of diligence? I myghte muche rather saye a satisfaction, wherewith to me ye haue cleared yourre selues, playnely shewing, that ye approue not that unhappie deede: yea I mighte saye an indignacion, as who were so sharpe agaynst the offender, that I was compelled to moue you to bee fauourable and gentle: yea a feare, as though one mannes iopardye hadde belonged to all: yea a desyre forthwith to amende the faulte: yea a zeale and loue to folowe vs in banishyng dishonestie: and to bee thowre, a desyre also to reuenge, as it appeared, by that he, whiche byd the faulte, was straighte punished, so that ye haue in all poyntes declared yourre selues to bee cleare and free in that matter.

Godly sorrowe causeth repen-
tance vnto
saluation.

Wherefore, though I wrote vnto you all of the matter, as though it hadde belonged to all, I wrote not onelye for his sake, whiche byd the faulte, or for hym, agaynst whome it was dooen, but rather because ye shoulde all perceyue what great care I haue of you, (as god is my witnes,) whiche was so penyse, bothe lesse this infection myghte crepe among you, and the faulte of one or two infecte the whole bodye, and agayne lesse it shoulde bee vnknown. What loue ye beare towarde me, whose wyll ye so gladlye obeyed. And since this was vnto you coumfortable, as whiche reioyse, that suche are amended, as it was meete shoulde be, gladde am I also of yourre gladnes, but this pleasure of myne was by the gladnes of Titus encreased, whiche vpon my commendacion was so receyued among you, that his hearte was by all you refreshed, when he sawe howe ye esteemed me. So that nowe, yf I haue to hym any thyng boasted of yourre vertue and obedience, I haue so; that taken no shame, for in this iopardye is he, that prayseth any manne.

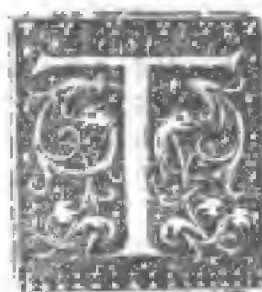
The paraphrase of Erasmus vpon the ii. Epistle

hym prayled I vnto you, and you I prayled to hym. And bothe chaunced well, for as ye in all poyntes founde Titus suche one, as I tolde you he was: euen so founde he all suche thinges true, as I before of you had boasted vnto hym, and therefore neither before hym, nor before you am I ashamed of lying. And whereas he heretofore loued you, nowe yet vpon profe of your gentlenes, euen from the verre heart roote he loueth you, whyles he bethinketh hymselfe and calleth to mynde, how gladlye all ye obeyed oure mynde, whiche he broughte vnto you, and also with what feare and reuerence ye receyued hym at his cummyng. And certaynlye glad am I, that I fynde you suche, as I maye in all thinges hereafter be bolde vpon you, so that hencefurthe I will not feare to requite any thyng of you.

The. viii. Chapter.

The text.

I certify you brethren, of the grace of god, which was geuen in the congregacions of macedonia, howe that the aboundaunce of theyr triouling is, that they are tryed with much tribulation. And though they were exceeding poore, yet haue they geuen exceeding richely, and that in singlenes. For to theyr powres. (I heare them sayd) ye and beyond theyr power they were willing of theyr owne accord, and prayled vs with great iustice that we would receaue theyr benefyte, and suffer them to be partakers with other in ministering to the sayntes. And this they sayd, not as we looked for: but gaue theyr owne selues first to the Lord, and after vnto vs by the wyl of god: so that we coulde not but desire Titus, to accomplyshe the same beniuolence among you also, euen as he had begonne.



Herfore, because ye shoulde herein also satisfie bothe my desyre, and resemble the godly deuotion of other congregacions, I certifie you brethren, howe god assisted me in the churches of Macedonia. For with ready and ioyfull myndes receyued they the gospel, and were so faine fro being discouraged through the afflictions of Silas & me, whiche were with vs also in trouble, that throughe a confidence in the gospel they ioyfully endured al persecutions. And briefely the greater tormentes we suffered, the more glad were they of oure deliuerance. And whereas they are needy and exceeding poore, yet suche hearty myndes had they, that the litle, whiche was lefte in theyr emptye cofers, they departed with for the reliefe of the poore. By meane wherof the pooer they became and more broughte to neede throughe theyr godly liberalitie, the ryther are they growen in gentle heartes and singlenes. For we not onely founde them not harde in geuyng theyr goodes, but also beate true witnes with them, that they would of good wyl not onely geue accordyng to theyr abilitie, but also more than theyr abilitie were, insomuche that, when we fearyng lesse after suche exceeding great liberalitie by reason of neede they might of that they had doon be softe, refused to receyue theyr free offer, they moste instantely besoughte vs to suffer them to be partakers of this prayse, whiche is, that they geuyng some parte of theyr substance for the reliefe of sayntes, might againe be partakers of theyr godlynes, in so doyng not onely satisfying my desyre, but also doing more, than I looked for, which not onely offered theyr goodes, but also

truly

freely gaue theselus first to god, and then to vs also, as the wil of god was, by whose inspiration they were moued so gladly to obey vs. & whose good minde so greatly pleased me, that I exhortid Titus, that as by hys good counsell ye had already begun this liberalitie vpon good people, he woulde in you accom-
plishe that, whiche was begun, to the intent ye shoulde be the more beholding vnto him, by whome ye haue obtayned this godly prayse of beneuolence, that in this poynt ye be behinde none other.

Some therefore, as ye are cythe in all parties, in faith, in word, in knowlage, in al fei- The text.
uities, and in loue, whiche ye haue to vs: such so see that ye be plentiful in this bene-
uolence also. This saie I, not commaunding: but because of certainties, I doe allowe the
bountyfullnes of your loue toward other men. For ye knowe the liberalitie of our Lorde
Jesus Christ, that though he was cythe, yet for your sakes he became poore, & ye through
his pouertie might be made riche. And I geue counsell hereto. For this is expediente for
you, whiche began, not to doe only, but also to will a yere agoe. shewe therfore yeforthe
the thing whiche ye began to doe: that as there was in you a readiness to will, such so ye
may performe the deede of that whiche ye haue. For if there be first a willing minde, it is
accepted according to that a man hath, and not according to that he hath not.

But rather, as ye in other gyftes passe other, that is to wit in the gift of fayth,
in the gift of tonges, in the gift of knowlege, in the gift of diligent ministering,
in the gift of charitie, whiche ye haue declared toward vs, be ye likewise in this
gift excellent, not because I require so much of you, but for this rehearse I the
ready mindes of the Macedonians, that ye being through their example pro-
uoked, freely declare your vnfeyned charitie, in this behalfe folowing the lorde
Jesus Christe as much as ye be able: who albeit he were cythe and lorde of al,
yet because he would doe vs good, of hys free goodnes made himselfe poore,
and hydyng hys almightye power became manne, to the ende that through
hys pouertie ye might be enryched, makynge as it were a chaunge, wherein he
receiued the pouertie of our humanitie, because he woulde make vs partakers
of the riches of his Godhead. & herfore as in my other letters I required you
not, so leade a synge lyfe, but for your weake and profite counsailed you there-
to: so in this matier I commaunde you not, but geue you counsell, and for this
geue you counsell, because I thinke it shall be profitable for you, namely since
the thyngge I geue you counsell in is suche, as ye haue alreadye without my
counsell not onely begonne to doe, but also gladly of your owne myndes be-
gonne to will it. Nowe remaineth this, that suche thynges as ye haue begun
to doe, ye performe in dede, that as ye willingly mynded this a yere passe,
so ye performe it, as the Macedonians gaue you example, not aboute your
habilitie, as they dyd, but every manne as he is able. That which a manne ge-
ueth against hys will, is not acceptable: if a mannes will bee good and ready
it is sufficient, though his gift be measured by hys habilitie: for no man is re-
quyred to geue that he hath not

¶ It is not my mynde, that other be set at ease, and ye brought into cumbrance, but that
there be equalite now at this tyme, and that your aboundaunce maye succour their lacke: The text.
and that theyr aboundaunce supplie your lacke, that there maye be equalite agreeing to
that whiche is written: he that had much, had not the more aboundaunce, and he that had
little, had increase thereto. & makes he vnto god which put the same good minde for you in the
heart of Titus, which accepted the requeste, yet rather he was so well willing, that of his
owne accord, he came vnto you.

The paraphrase of Erasmus vpon the .ii. Epistle

For must men so vse theyr liberalitie, that such, vpon whome it is bestowed, live at rest and pleasauntly, and they that geue, be brought to pouertie. But for an eagles to be kept among you, that is to witte, that through youre riches, wherof ye haue aboundaunce, their pouerty may be relieved: and again that their sayth & godlines, wherein they passe you, may recompence that, that perchaunce wanteth in you, whyles eche of you departeth with other, so that neither of you lacke any thyng, but that there bee an equalitie obserued. As we read it chaunced with oure elders in gatheriug manna, that he whiche had gathered moze, with hym remayned there no more, than with an other whi he had gathered lesse. For so is it written in the booke of Exodus: he that had muche, had not the moze aboundaunce, and he that had litle, had neuerthelesse. These temporall riches haue we but for a season, to liue by them from tyme to tyme, because no man should long before taste hye penury: thes, what he shall haue leste hym. For if ye goe that way to worke, no man will thinke, that he hath for himself sufficient, and spare to geue vnto other. For this present tyme this man hath nede, and thou hast to much. Of that which thou hast moze than enough, geue as the presente nede requirerh. If hereafter it chaunce, that thou thyselfe nede, thou shalt with like liberalitie by some other be eased. And thankes geue I vnto god, whiche inspired this good purpose in Titus heart, as well as in myne, which gladly accepted my request, being elswise well disposed thereto: yea, which came vnto you, not so much at my request, as of his own good will, albeit he was through myne encouragings the better willed.

The xxiij. We haue sent with hym the brother whose laude is in the gospel throughout all the congregacions: and not that onely, but is also chosen of the congregacions to bee a fellowe with vs in our iourney concerning this benedolence that is ministered by vs vnto the poore of the same loide, and to steepe vp your prompt mynde. For this we excheite, that any manne shoulde rebuke vs in this plentiful distribution that is ministered by vs to the glory of the loide: and make prouision for honest thinges: not onely in the sight of the loide, but also in the sight of me.

With hym haue wee sent the brother, whose saythe and entyrenesse in preaching the gospel throughout all the congregacions is well tryed, and so wel tryed, that of all the congregacions, he was chosen out of the reste to bee as it were a fellowe and companion of our iourney, to bee my helper in gathering money, whiche ye of your liberality geue to the glorye of the loide, by whose mocyon, this matier is broughte, for a playne declaracyon to all menne of your prompt myndes. Dylcrecion would, that perfite and tryed menne were put to this busynesse, lest weak personnes conceiue a suspition, that this great summe of money, whiche ye of your free goodnesse geue, is not so much gathered for other as for our selues, whereas wee thereof take nothing to our selues, but the labor & trauaile to gather it and to conuay it. For we know we that to gather money, specially if the summe bee great, hath an apparent suspition of griedines and as wel knowe we, that mannes consciences is with nothyng sooner corrupted.

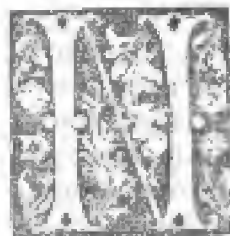
The xxviij. We haue sente with them a brother of ours, whome we haue ofte times proued diligent in many thinges, but now muche more diligente. The great confidence whiche I haue in you, hath

hath caused me thus to doe,partely for Titus sake,whiche is my felowe and helper as concerning you,partely because of other whiche are our brethren,and the messengers of the congregacions,and the glorie of Christe. Wherefore shewe ye vnto them the prouise of your loue,and of our boasting of you in the sighte of the congregacions,

To these two,of whome ye haue good experience,we haue adioyned the thirde,a certain brother of ours,whome albeit ye knowe not so well, yet in diuerse thynges haue we oft tymes founde hym dilygent and faythfull,and in thys busynesse more dilygent,than in other,so that I nothinge doubt, but that ye will with any summe of money truste them,partely vpon consideration of Titus,whiche is my felowe and partaker of the labors whiche I undertake for your sakes,and partely in consideration also of other adioyned with him,whiche besides that they be our brethren,are also chosen to doe this busynesse by the voyces of the congregacions, by whome the glorie of the gospell is so set foorthe,that they may be well called not onely Apostles, but also the glorie of Christe. With these shall ye in such sorte vnto your selues, that ye neuer specially declare,howe greatly ye loue vs, & that I haue not without cause boasted of you vnto them. And suche gentlenes as ye shewe vnto them,ye shall shewe toward all congregacions,whose messengers they are.

¶ The ix. Chapter.

¶ Of the ministering to the fautes,it is but superfluous for me to write vnto you: for I knowe the rebukes of your mynde, & I neede not I boaste my selfe vnto them of Macedonia, that Achia has prepared a yere agoe: and your enclaungle hath prouoked many. And yet haue I sent these brethren, lest our boasting whiche I make of you, should be in vaine in this behalte, that ye (as I haue sayd) may prepare your selues: lest peraduenture if they of Macedonia come with me, and finde you vnprepared, wee (I will not say ye) should be ashamed in this matter of boasting. Wherefore, I thought it necessarie to exhort the brethren, to come before hand vnto you, and to prepare your good blessing promised afore, that it might be ready, so that it be a blessing, and not a delauding.



¶ We for me to bestow any labour with my letters to moue you to be charitable vpon the poore, I thinke it superfluous, since I haue of your readie good myndes suche sure and persite knowledge, that I nothinge doubt to boaste thereof among the Macedonians, so farre that by your example not onely Corinthe, but welnyghe all Achia is disposed, ready, and well mynded to lyke liberalitie. And albeit we were well assured of youre good mynde herfore, yet thought we it not amysse to sende these our brethren before, lest it happely appeare by some meane that we haue of you made a vayne boaste in this poynte, whiche in other thynges hitherto haue done, as I sayde of you. Nowe the purpose why we sent them before is, that as wee before wrote vnto you, the money be gathered in good tyme, and that it bee in a readinesse, whiche euery man is willyng to geue, lest if the Macedonians, to whome I haue boasted of you, come with me and finde you vnprepared, we bee put to shame as one that hath made a vayne bragge of you: I will not saye, lest ye bee put to shame, as we are in thys vnlke your selues, whiche in all other giftes excell other.

The paraphrase of Erasmus vpon the ii. Epistle

And for thys cause thoughte I it good to desyre these brethren to geether vnto you, befoze I came my selfe, to prepare the contri bution, whiche ye had befoze purposed and appoynted, that it mighte be in a more readines, went to be called when we speake *Ecce, milicia*, that is to saye, a blessing, because euery benefite shoulde gladlye and without murmuring be both geuen and taken: if it so be not, than is it rather extortion, than a free gifte. He that wil geue let hym freely geue, and as muche as he will. Thys pointe I wanne you of, the more a manne geueth, the more reward shall he haue.

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Thys yet I saye: he whiche soweth litle, shall reape litle, and he that soweth plenteously shall reape plenteously. And let euery manne doe accordyng as he hath purposed in his hearte, not geue ginglye, or of necessity. For god leueth a cheerefull giuer. God is habie to make you ryche in all grace, that ye in all thynges hauing sufficient vnto the vniuersite, may bee ryche vnto all maner of good woorkes, as it is written: He hath sparred abroad, and hath geuen to the poore, his righteousness eternally for cure. He that minnstreth feede vnto the sower, minnstreth bread also for foode, and multiplye your seede, and increase the frutes of your righteousness, that on al parties ye may be made rich vnto al iustices, which causeth thowen vs that thankes are giuen vnto God. For the effect of thys ministracion, not onely supplyeth the neede of the satures: but also is of comforte herin, that for this laudable ministring, thankes mighte be giuen to God of many, whiche people God for the obedience of your conuincing to the Gospel of Christ, and for your singler in distributing to them, and to all men, and in theyr prayers for you whiche long after you, for the aboundaunte grace of god in you. Thanke be vnto god for his vnspeakable gifte.

Whoso soweth litle, shall reape but litle, but he that soweth plenteouslye and with a good chere, shall lyke wise reape that he sowed, so that he this doe, not because we had hym, but because he in hys hearte hath so purposed. For more largely and freely geueth he, whiche geueth with a good will. More sparingly geueth he, whiche geueth with a heuie chere as one compelled. But god leueth a cheerefull giuer. For he that dooeth hys duetie agaynst hys will, befoze hym is coumpted, as thoughte he dyd not hys duetie. And cause is there none, why ye shoulde feare, lest ye lose this your almes. For God which coumtereth that to bee doone vnto hym, whiche is for hys loue bestowed vpon hys saintes, is sufficiently able, al be it ye receyue no recompence of manne, to make your almes dedes gaynfully to retorne vnto you, in that he wil geue you substance enough for the mayntenance of your lyfe, and also enryche and plentifully increase you in all godlye woorkes. For the almes dedes, whiche are bestowed to relieue the poore saintes, are a good parte of iustice and godlines. Euen as the psalme writer testifieth also: he dealed abroad and gaue to the poore, for the whiche hys iustice continueth from tyme to tyme perpetually. And my prayer is, that he which minnstreth feede vnto the sower, and geueth him bread for hys nourishment, and substance to helpe the poore people, mayntayne alwayes your riches, estones to helpe them, and so multiplye your seede, and increase the frutes of your righteousness, that ye may be enriched in al kindes of vertues, and therewith alwayes growe forward into al singleness and gentle disposition of hert, and that ye dayly regard your money lesse a lesse, which while they bee bestowed, not vpon euery rascall, but vpon the sayntes, dooe cause youre lyberallitee to aunce Goddes glorie, in that the Godlye people beeyng refreshed with youre almes, doe through vs geue thankes vnto God:

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so that I herein claime some rewarde, whiche bying this matter to passe, for in the execution of this office, were not onely by yowre liberalitie attayne the reliefe of poore men, but also the greater your almes is, the more geue thanks to God, whiche hauing an experience of your godlinesse, for this your bountifullnesse, prayse God in that they dooe perceaue your obedience to the Gospel with one accord, by reason wherof ye dooe freely and frankely draine your substance, not onely to them for whome wee live at this presente tyme, but also to all other. For the poore muste bee holpen, wheresoever they bee. finallye this enstureth, that in their prayers, whiche as thankfull menne, they offere unto God for you, they wishe to see you, that they maye suddenlye see before their face your singular godlinesse, whiche they knowe to bee geuen you by god, by the greatnesse of your almes, wherewith they are refreshed. But for this unspeakable gifte, speciallye shantes ought to bee geuen to God, whiche both moueth your mind to geue, and prouoketh them not to abuse your giftes to idleness or riot, but to prayse god.

The .x. Chapter.

¶ I beseeche you by the mekenes and softnes of Christe whiche when I am present among you, am of no reputation: but am bold towards you, being absent. I beseeche you that I be not rebolde when I am presente with that same confidence, wherewith I am supposed to haue bene bolde againste some which repute vs as though we walked carnally. For though we walke in the flesh, yet we walke wothfully. For the weapons of our warfare are not carnall thynges, but thynges mighty in God to cast downe strong holdes, wherewith wee ouerthrowe counsailes and surer we are that exalteth it selfe againste the knowledge of God, and haue ther captiue all imagination to the obedience of Christe, & are ready to take vengeance on all disobedience, when your obedience is fulfilled. Loke ye on things as after the berris appearance?



As to let passe these thynges, & to come to other, I that am no meane apostle, but the verye selfesame Paule, whome ye knowe well, whiche for your sake bothe haue suffered and dooe suffer so greate troubles, doe beseeche you, for the mekenes, softnes, and merce of Iesus Christ, whose example following, I doe humble my selfe among you, outwardeley so behauyng my selfe, as though I were some rascall and an outcaste, not takinge vnto me an apostles dignitie and authoritie, which the false apostles thynke to stande in hygher lookes, and yet in myne absence, (as these captiues quarell) fraye you with rough and cruell letters, beeryng bolde vpon your obedience: I beseeche you (I saye) so to redresse your lyfe, that at my cummyng, I bee not compelled to execute the selfesame authoritie vnto a gayne, which I seame to haue vsed agaynst certayne false apostles, which thynkinge me to bee suche as they bee, repecte, that I carnallye lyue among you, as a flatterer, while I am presente to conuince faul for feare, and beeryng absence, by letters, boaste my selfe, as though I feared nothyng. Nothyng doo I of any carnall minde, but wheresoever I do, al is for your weale, and for the glory of the gospel. For though we bee clothed with this mortall fleshe, yet we are
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The paraphrase of Erasmus vpon the. ii. Epistle

hath not vnder the rule and gouernance of the flesh, but holpen with the assistance of the spirit of god. As to we and weake as ye thinke vs, yet are we not vnweaponed, nor without strength to suppress the aduersaries of the gospel: for the weapons of our spiritual warfare, are not mighty by reason of yron or Steele, as worldlye men are wont to be, but mighty by the power of god, able to throwe downe all that euer seemeth stronge by buylded agaynst hym. With these overthrow we and tourne vsyd downe al crafty deuises, and euery high state of wicked people, whiche exalte and auaunce themselves vpon theyr worldlye wisdom agaynst the wisdom of god, which we by the gospel profess: and not only suppress, but also subdue & bring into captiuitie al worldlye imagination. to make the same henceforth obedient vnto Christ, whom it before resisted. But and yf any manne stubberly rebelle, readye are we to reuenge vpon al disobedience, which power for your sakes we haue hitherto forborne, lest by vsing extremities vpon such as are among you, and such as some of you as yet fauoure, supposing that they bee excellent apostles, we might trouble your common quietnesse, whiche I will yet hereafter be paraduenture when I see your obedience grown to suche perfection, that ye canne quierly be contented, that suche shoulde bee excluded out of youre companye, as ye were with the punishment of the harnous and incestuous fornicatoure. I tell you that the dignitie and power of an apostle is not a bodily power, but a spiritual. Yet ye yet so wiske, but to iudge an apostle by suche thynges, as ostentatlyke as the common people esteeme a. Lorde to be a gaye fellowe by his entywardes ambicion, and by the gyftes of fortune, and bande of maner.

the text. If any manne trueth in himselfe that he is Christes, let him consider this agayne of himselfe, that as he is Christes, euen so are wee Christes. For though I had my selfe some what more of our authoritie, whiche the Lorde hath geuen vs is this, and not is destryed you, it shal not bee to my shame, lest I shoulde seeme as though I wente aboute to make you a frayd with letters. For the apostles (saith he) are softe and strong, but his bodily presence is weake, and his speche rude. Let him that is suche, thinke on this wise: þ as we are in wordes, by letters when we are absent, suche are wee in deedes when we are present.

For a tyme I nothing speake of false apostles, but generally speaking this I saie: yf any man thynke that he is Christes, eyther because he sawe him in his mortall bodye here in earth, or because he is vnto hym of nigh allowance and hired, lette hym agayne likewise remembre this with himselfe: that as he is Christes so are wee Christes, and so in this behaile, we are as good as he, so þ nothing hath he, wherewith to please himselfe, and to despise vs. It is the sperte whiche maketh vs nigher to Christe, and not carnall kyndred. Nothing dooe I yet hitherto, but make my selfe equall with other apostles. But now yf I somewhat tooke vpon me aboute them, and glozed of myne authoritie, or rather not myne but geuen vnto me of the Lorde, and geuen vnto me to dooe you good, and not to hurte, I thinke it shoulde not be to my shame, as though I had more baynly boasted of my selfe, than truly. But of my hygh authoritie will I speake nothing, lest any thynke, that I with threatening epistles would make you a frayd.

For so sayeth one, whome I for honours sake name not: Paule sendeth arrogante and behemente letters: But when he is presente, he is altogether unlike hymselfe, that is to wete, both of a weake bodye, wherein there is no maiestye, and in hys speche so rude, that it in no parte resembleth that authoritie, wherewith his epistles, as it were, thunder and lyghen: he that for this despiseth our authoritie, I do hym well to wete, that as my speche is in myne epistles, when I am absent, whiche these menne saye is behemente, suche is our pow-er and authoritie beeing presente, yf wee see cause, why to vse it. To bragge with woordes suche thynges, as I cannot in dede performe, is for lyght persones, and not for me.

For wee cannot fynde in our hertes to make our selues of the number of them, or to compare our selues to them which exalte themselves. Nevertheless whyle they measure themselves with themselves, and compare themselves with themselves, they understande nought: But we will not exalte above measure: but accordyng to the measure of the rule. In the Word hath God charged vnto vs, a measure to reache euen vnto you. For wee reache not our selues beyond measure, as though we reached not vnto you. For euen to you also haue we come with the Gospel of Christ, and wee haue not our selues out of measure in our heauy labours. Yea, and we hope it shal continue to passe that when your faith is increased among you, wee shal be magnified accordyng to our measure more largelye, and that I shal preache the Gospell in those regions whiche are beyond you: and not to boast of those thynges, whiche by another mannes handes are prepared already. But lette hym that reioyceth, reioyce in the Lord. For he that prayseth hymselfe, is not allowed, but he whiche the Lord prayseth.

The text.

For canne wee fynde in our hertes to account our selues in the number of them, or to compare our authoritie with suche, as with deceptfull meanes, and crakyng wordes exalte themselves, and not with deedes: whiche in the meane season forgeate, howe they measure not themselves by theyr owne dooings, but sette forth themselves in comparison of menne without cotrage, as they themselves be, not by anye other waye proueth theyr owne singulartie, but by depisyng other mennes actes, and praysyng theyr owne. God forbidde, that wee shoulde withoute ende gloze, as these doo. For and yf euery manne hadde the desyre to be taken for so greate, as he with arrogancie woulde make hymselfe, certaynelie there woulde be of boasting neyther measure nor ende. For yett take wee vpon vs other mennes gloze, but accordyng vnto the measure and condicion of suche actes, as we haue by Goddes helpe doone, esteeme our selues, as wee be. So that as muche as he gaue vs, so muche take we vpon vs, and be vnder this gloze not wye. And surely wee haue not skendelye enlarged the dominion of our captainne, as whiche came such as farre as to you, not of myne owne head onely, but sente by God. A sufficient matter to gloze as haue wee, in that we came not vnto you after the common soke, but after suche a sorte, that by vs the gospel of Christ was preached vnto you, so that wee neede not with hege wordes to praysie our selues, as though we in dede reached not vnto you, wherby els wyse were not verry easye to be wonne. For canne wee vnto you bring already brought into belife, as false apostles vse to do, but first of al other perswaded you in it.

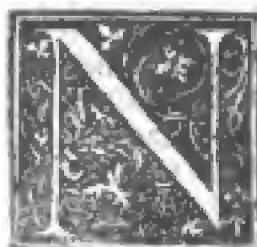
The paraphrase of Erasmus vpon the.ii. Epistle

For boaste wee oure selves about measure of other mennes labours, takynge vpon vs the prayse of other mennes actes, as cowardly capitaines dooer which challenge the prayses of whynnyng a holde whiche another manne got. But rather wee truste, that as your sayth daylye increaseth and groweth moze and moze, wee shall also through you geate moze praise, accordyng vnto the marke appoynted vnto vs by God, and preache also the gospell of Christe in cowntreys beyonde you, and so auancee hys banners further then wee haue hetherro doone, not dooing these actes throughe anothers guidyng, as an hundred souldier, nor enteryng vpon that, which is already gotten, and so malapertly

ly taking vpon vs þe praise of other mennes labours, but at this point are we rather, not onely not to boaste our selves of other mennes actes, but also not to take vpon me the glozre of myne owne, knowing that whosoever doth reioyce, muste reioyce in Christes name, whose busynesse he doeth. For is he commended of god, whiche bloweth abrode hys own prayses, but he that is chosen of God as a merite person, and saythefullye doothe the office committed vnto hym, is the onely one, whome the Lorde appoynteth and prayseth.

The .ii. Chapter.

The first. *Woulde to God, ye could haue suffered me a litle in my foolishnesse: yea ye dooe also feare me. For I am gelous ouer you, with godly gelousye. For I haue coupled you to one manne, to make you a chaste virgin to Christe.*



Or can I yet refrayne, but that I muste somewhat glozify ouer ye sette forth my selfe, notwithstanding I knowe, that it is taken for a pointe of foolishnes, yf a manne prayse hym selfe, but woulde to god ye woulde a litle while suffer me to playe the foole, yea I doubt not, but ye will beare with me. For to this foolishnesse am I gyuen, neither of an arrogant mynde, nor yet for anye dyspote of an awantage, but of a brerement and a seruente loue I beare towarde you, and as I mighte call it, a ialousye. For certeinlye I am ialous ouer you, for euery thyng afayed for you, as whome I tenderlye loue: For loue I you after a woordlye sorte, but godlye: nor am for my selfe ialousie, but in Christes behalfe. For to hym, as youre onely spouse haue I spirituallie married you as a chaste and undefyled virgin, from whome ye may neuer bene deuided. I take nothing of yours as myne, Christe is your spouse, I was but the mariage maker

¶ But I feare, leste it cometh to passe that as the serpent beguiled Eve through the subtilie, even so your wittes shoulde bee corrupte from the singlenesse that ye hadde towards Christe. For if he that commonly preache an other Iesus, then hym whome we preached: or if ye receyve an other spirite, then that whiche ye have receyved, either an other Gospell, then that ye have receyved, ye myghte right well have bene contented. For I suppose, that I was not behynde the chiefe Apostles. But though I bee rude in speeking, yet I am not so in knowlege. Whiche charge you wee have bene knowne to the verieste whar we are in all thynges. Doubt I therein spake, because I submitted my selfe, that ye myghte bee exalted: and because I preached to you the Gospell of God free. I robbed other congregacions, and took the wages of them to doo you freute. And when I was present with you and had neede, I was chargeable to no manne: for that whiche was lacking unto me, the brethren which came from Macedonia supplied. and in all thynges, I kept my selfe so, that I shoulde not bee chargeable to any manne, and so will I kepe my selfe.

I delyvered you unto hym a pure and a chaste virgin: but as the craftie serpent once beguiled the simple mynde of Eve, corrupting the purenes wherein she was made, so feare I leste through the subtilie of false Apostles, youre simple wittes bee corrupted, and chaunge you from that purenesse, whiche ye have hitherto used towards Iesus Christe youre husbände, whome in all poyntes pure, ye purely receaved of vs. If it so were, that this newe Apostle, whiche hath entered upon my labours, taughte you an other Iesus, than the same whiche we preached unto you: or if by hym ye receyved an other spirite, whiche ye receyved not by vs: or if he taughte you a ghospell, whiche we taughte you not: then mighte ye lawefullie suffer hym bragging and aunswerynge hymselfe above vs, as one whiche hadde geuen you, that coulde not be geuen by vs. Nowe if ye of them receyve nothyng, but that whiche we plentifullye gave you, what shoulde the matter meane, that ye in maner dysdayne vs, and beare with theyr arrogante haughtenes? Bee it that they bee hygh Apostles, yet touchyng the increase of the ghospell, surely I thinke my selfe in no poynte behynde anye of the chiefe apostles. Bee it, that they bee moze eloquente than I am, yet in knowledge will I geue them no place.

There is no nede of a paynted tale, when the thyng selfe is presente. Lette them never so muche with theyr blasing woordes boaste themselves, we have with veraye deedes shewed towards you our myndes, and power apostolique, so that ye coulde in vs fynde no lacke, excepte peradventure this displease you, for the whiche ye shoulde mooste commende oure good myndes, because we have not with dysdaynesfulnesse becomen painefull unto you, as they bee, but among you humbled and submitted my selfe, not to deceiue you thereby, but through myne humblenes to exalte you in the faith: or this, because I was not costlye unto you, but freelye and at mine owne finding preached unto you the ghospell of God, so farre forth
Sparing

The paraphrase of Erasmus vpon the .ii. Epistle

sparing you, that not withstanding I was in great pouertie, yet rather had I rebbē other congregaciens, because I would without any charge of yours dooe you seruiſe, not so muche as at that time chargeable to any manne, when I was among you though I than were in great neede. For than was I in my pouertie reliued by such as came from Macedonia. So that not only in this thing, but also in all other, I haue and will likewise hereafter so warily kepe my selfe, that I to no man bee chargeable.

¶ 108. 109.

¶ If the truth of Christe bee in me, this despying shal not bee taken from me in the regions of Achaia. Wherefore: because I loue you not: God knoweth. Reuerſe likewise what I dooe, that will I deoe, to cut away occasyon from them, whiche despye occasyon that they myghte bee sounde like vnto vs in that wherein they despye. For suche false Apostles are deceitful workers, and fashion themselves like vnto the Apostles of Christ. And no maruell: for Satan himselfe is chaunged into the fashion of an angel of light. Wherefore it is no great thing though his ministers fashion themselves as though they were the ministers of righteousness, whose end shalbe according to theyr dooings.

For speake I this arrogantly, but so alway fauour and aide me the truerh of Christe, as not onely at Corinth, but also in the whole countrey of Achaia this glozve of mine in preaching of the gospel freely, shal not be taken from me. And why doe I this? Despye I your liberalitie for any hatred borne toward you? God knoweth, that this is not the cause, but that whiche I dooe, and mynde to dooe hereafter, is to cut away all occasyon from suche, as in vs seeke to fynde faulte: that where as these menne are ryche, pretending openly that they refuse rewarde, and yet receyue them secretly, that not so muche as in this poynte, wherein they seeke for a false prayse, they be founde better than we, whiche not so muche as in our pouertie receiue oughte of anye man, not suffering that they shoulde passe vs, no not in this bayne and counterfaynte kynde of godlinesse. For these in dede preache the gospel, not of good will, but for theyr owne lucre and aunement, and wher as they are neither sente by Christ nor dooe Christes seruice, yet take they falsely vpon them the honoz of an Apostles name, and make as though they were hyed into the vineyarde of the lord, and that they are his workemen, when they hynder his busynesse, and vnder the pzeience of the Gospel seeke theyr belly fare, enterlasyng theyr owne doctrine, muche like them, whiche intending to deceiue, mingit with the pureste wyne that can be had, dreadfully poyson, takyng vpon them in the meane season an apostles persone, that vnder the colour of that aurozitie, and shadow of that hygh name, they may the rather deceiue simple people, more like to counterfeit players, than to Apostles. And surely it is the moste deuelysh kinde of deceite, vnder the colour of religion to sow the venemous poyson of vngodlines. They say that Christe is theyr maister, when in dede they dooe the deuill seruice. Not maruaile is it any, if the scholers resemble theyr maisters. For euen the darke deuill Satan hymselfe with no other craftie meane more butteth meene, than when he by dyssembling what he is, by enchaunement turneth hymselfe into the lyknesse of a bryghte angell. But suche as are the vnfayned dysciples of Christe vse no deceite, thereyn resembling theyr maister.

of S. Paule to the Corinthians. Cap. xi. Fol. ix.

And it is no new thyng, that the minyſters of the deuyl take vpon them a contrary perſone, that whereaſ they ſerue vnyghteouſneſſe, they may yet ſeeme the minyſters of ryghteouſneſſe, whiche beeyng moſte falſe traytours, pꝛetendyng frendſhypp are extreme enemies. I vſe not yet myne autoritie vpon them, but for a quyetneſſe leaue them to theꝝ malyce. But they ſhall not eſcape punyſhement, for all euill woorkes ſhall haue an euil ende.

C I ſay agayne, leaſe any manne thinke that I am fooliſhe: wels euen ſome take ye me as a foole, that I alſo maye boarke my ſelfe a litle: That I ſpeake, I ſpeake it not after the Rulbe, but as it were ſolydelye, in thys matter of boldyng. Scing that many reioyce after the ſheke, I wyll reioyce alſo. For ye luſte fooles gladlye, ſcing ye your trauers are wyſe. For ye luſte if a manne bynge you into bondage: if a manne detraite: if a manne take: if a manne exalte hym ſelfe: if a manne ſmite you on the face. I ſpeake as concerning rebuke, as though we had bene to take in this behalfe. The text.

And now we muſte I agayne deſyre you to beate with me, that I may ſumwhat cruelly boarke of my actes, leſſe ſome thinke it fooliſheneſſe for me to praiſe my ſelfe. If I can not obtain this much of you, yet beate this muche with my fooliſheneſſe, if ye can, that ſynce theſe marchauntes among you ſo much crake of themſelues, that I may alſo ſome what gloꝛye of my ſelfe. For that, whiche I am now about to ſay, ſhall not ſauer of that pure ſpīte of Chriſte, but rather worldly fooliſheneſſe: for gloꝛye will I of ſuche thynges, whiche nothing the more bynge vs into Goddes fauoure, but are ſuche whereof the fooliſhe commen ſorte is woonte to bragge and crake, whereaſ in them, true gloꝛye teſteth not. I knowe that it is lyke fooliſheneſſe, that I dooe, but theſe falſe pꝛachers crakes cōpel me to it, whom yet ye fondly ſuffer to gloꝛy. Since therfore there be among you ſo manye, whiche woulde be counted for apoſtles, and yet boarke of no ſuche thynges, as make to an apoſtles dignitie, I wil alſo ſumwhat of my ſelfe gloꝛy, in this folowynge theꝝ fooliſheneſſe, whiche oure fooliſheneſſe ye ſhal in the meane ſeaſon take in good woorte: for wyſe menne, as ye are, gladly beate with other mennes fooliſheneſſe. And good reaſon is it that amonge ſo manye as continually gloꝛye, ye for a while ſuffer me, ſynce my reioyſyng ſhall not vnto you be paynfull as theꝝ is. In them ye ſuffer willingly to bee broughte into bondage, wherchaſ Chriſte woulde haue you free: or if anye of them with coſtes deuoure and weare you oure wherchaſ we freely taught you: in them ye ſuffer, if any by receiuing preſentes and giſtes diminuiſhe your ſubſtaunce, if any throughte pryde vſe tyrannye vpon you, yea and that whiche is a poynce of extreame vilannye, ſmyte you in the face with hyſ hande, or if they thys dooe not, yet they ſo handle you ſome other way, that the vilannie is no leſſe. Theſe for theꝝ thys dooyng, ye thinke bygh apoſtles, hauyng them in pryce for ſuche thynges, for whiche it is commonly counted fooliſheneſſe for any manne to anaunte hym ſelfe. As though we coulde not abuſe the ſame tytles with power and autoritie to kepe you vnder, had we not rather hadde a greater reſpecte to youre wealthe than to our dominion.

The paraphrase of Erasmus vpon the.ii. Epistle

The text.

Behold it herein fouert any man that he bolde (I speake foolishly) I dare be bolde all o. They are Hebrewes, euen so am I: They are Israelites, euen so am I. They are the seide of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more aboundant: In stripes about measure. In prising more plentifully: In death etc. Of þe Jewes five times receiued I euey one fowre stripes saue one. Thise was I beaten with roddes. I was euey stoned. I suffered thise shipwacke. Night and day haue I bene in the deape sea. In iourneing often: in perils of waters: in perils of robbers: In ioperdie of mine owne nation: in ioperdie among the Heathen: in perils in the citie: in perils in wildeernes: in perils in the sea: in perils among false brethren: in labours and travail: in watching often: in hunger often: in cold often: in nakednes: beside the thynges which outwardly happen vnto me. I am run hich haply and doe care for al congregacions. Who is weake, & I am not weake? Who is off ended, and I burne not? If I must nedes boast, I will boast of the thynges that concerne myne infirmitie.

And (for a while to speake lyke a foole) what crake they of, or what is it that maketh them so much to stand in their owne conceits, wherein I can not match the? They would haue it seme a great matter to bee an Hebrew, as though god much regarded of what stocke a man cometh, and yet if it be any thing worth to bee an Hebrew bozne, I am an Hebrew also. They are Israelites, so am I: they are of the seide of Abraham, euen so am I. For with such vain tytes brag they themselves, in which yet if we lust to glozy, we are as good as they, & in such poyntes, whiche verely make toward the glozye of an apostle, we passe them. They are the ministers of Christ, let it be so, but to speake thys foolishly but yet truely) more am I. That I so am, I declared neither with high looke, nor with taking of presentes, nor by bragging of my kyndred, but by suche meanes, as euidently proued mine apostolique spirite. I haue take more paines than any of them, more stripes haue I suffered, more oft times emprisoned, in ioperdie of death more often. And if ye lust to heare a particular rehearseall, of the Jewes fyue tymes receiued I euey tyme fowre stripes saue one: thise was I beaten with sargeantes roddes, once was I stoned, thise suffered I shipwacke, night and day haue I bene in the deape sea, not without extreme desperacyon of my lyfe. What nede I of these to make a singulare rehearseall? Since I for the gospels sake haue oft tymes bene in ioperdie, not onely by sea, but also by land: oft tymes in ioperdies of waters, in peryll of robbers, in perill by reason of persecution of the Jewes, in ioperdies among the violent Heathen, in perill in the cities, in perill in wildeernes, in perill in the sea, when we were lyke to haue bene slayne of the mariners: in ioperdie of such, which vnder the false name of christian men resisted our gospel. Now wil I let passe my continual labours and traunys taken for the Gospels sake, and not rehearse my continual and often watchinges, my hūger and thurst suffered often tymes, my often fastynges, nor the payne of coldenesse and nakednes. But the paines, which I haue hitherto rehearsed, appertain onely to bodely affliction, which in the meane season was lyke wyse in no lesse trouble and carefulnesse of mynde, which I take for suche a multitude of congregacions, which I so hartely tender, that what soeuer chaunceth vnto them, I thinke it to chaūce vnto my self. For whose miseries am I not as sozy as for myne owne? Who is weake and diseased, with whose weakenes, I am not also grieved my self? Who is off ended, with whose displeasures I am not in mynd off ended? If I must nedes boast, rather wil I boast of such thynges, which shew mine infirmitie, than of such, as shew my greatnes. Let other boast, how for þe gospels sake they are much made of, that they growe riche, that vnder Christes cyle they beate great rule, more cōly thinke I it to boast, & I for Christes sake haue suffered bilany a affliction.

The God and father of oure Lorde Iesus Christe, whiche is blessed for euermore, knoweth that I lye not. In the cite of Damasco, the gouernour of the people vnder kreg

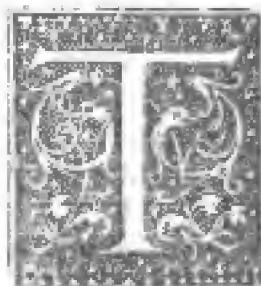
kyng Bretayn, laye watche in the citie of the Damascens, and woulde haue caught me, and at a wyndowe was I let downe in a basket thorow the wall, and so escaped I his handes.

God and the father of our Lorde Iesus Chyiste knoweth, that I spe no thyng. When I was at Damasco, he, whome kyng Breta father in lawe to Herode hadde made ruler ouer that countrepe, had layed watche in the citie of Damasco, labouryng by all the meanes he coulde to take me, to do the Jewes a pleasure, and woulde haue kyled me, as the auctor of sedition: what shoulde I do? Learned had I of the Lorde, sometyme in cruell persecucion to spe. My mynde gaue me, that the tyme was not yet comen to suffer martyrdom, but rather that the tyme requyred to preache the gospel abroad: but the tyranne had rounde about besette me, so that refuge was there none, but that in a basket throughe a wyndowe from the wall, I was with a rope lette downe, and thus escaped I the rulers handes.

The. xii. Chapter.

Doubtlesse, it is not expedient for me to boast: I wyl come to visions and reuelacions of the Lorde. I knowe a man in Chyist, about fourtene yeres agoe (whether he were in the bodye I cannot tell, or whether he were out of the bodye I cannot tell, God knoweth) howe that he was taken up into the thyrde heauen. And I knowe the same man (whether in the bodye, or out of the bodye, I cannot tell, God knoweth) howe that he was taken up into paradise, and heard secreete wordes whiche no man can utter. Of this man wyl I boast, but of my selfe wyl I not boast, excepte it be of myne infirmities. For though I woulde boast, I shal not be a false, for I woulde saye the truth. Nevertheless, I spare you: lest any man shoulde thinke of me, above that whiche he seeth me to be, or that he heareth of me. And lest I shoulde be exalted out of measure thorow the excellencie of the reuelacions: there was geuen vnto me vnquyetnesse thorow the fleshe, euen the messenger of Satan to buffet me: because I shoulde not be exalted out of measure. For this thyng becomyth I the Lorde thyng, that it might departe from me. And he sayed vnto me: my grace is sufficient for the. For my strength is made perfect thorow my weaknesse. Very gladly therfore wyl I triumphe of my weaknesse, that the strength of Chyist may dwell in me.

The text.



This farre forth haue we rehearsed suche thynges, as declare our troubles and miseries, and suche matiers, as in mennes iudgements byng vs rather in contempte, than in any renoume. But now whether I shoulde also rehearse other thynges or not, I haue not fully determined, of whiche yet some falsly boaste theselues. Shoulde I glorie or not? Yea sometyme expediente is it to glorie, namely since the dyfte of myne epistle hath brought me to the visions and reuelacions of the Lorde Iesus, of

whiche sorte synce false apostles sayne manye, and wantonly boaste them, euen agaynste my wyl, as one compelled, (lesse in this I seeme behynde the) I wyl rehearse but onely one, and that not to my glorie neither, but to the glorie of god. I knowe a certayne manne, whiche aboute. xiiii. yeres agoe was taken vp, whether it were in the bodye, or without the bodye I cannot tell, god knoweth, whiche yet was taken vp into the thyrde heauen, and thence agayne taken vp into paradise, and in bothe places hearde secreete wordes, whiche no manne can utter.

The paraphrase of Erasmus vpon the.ii. Epistle

For this mannes sake, to whome through gods fre goodnes such blissfulnes befell, glozy will I, but of my selfe boast wil I not, sauing in the rehearsing of such thinges as declare my weakenes and infirmitie. And yet if I in this matier also minded sumwhat to speake of my selfe, since I should neither lie nor of my selfe sprake vaingloriously, though I haue acknowledged folishnes, yet could I not iustly be condemned thereof: but yet for your sakes, and not for myne owne abstayne I from rehearsing of them; lest some thinke more is in me, thā there is, and suppose that I am some greater one, thā either myne actes, or my preaching pretende. And peraduenture it is not without leopardie neither, to glozye of suche thinges as make vs great, and thereby nigh vnto the leopardie of arrogancie. For this cause lest I myghte bee to pryde by reason of high reuelacions, or els among men be taken for greater than it is expedient I shoulde: I haue by the sufferaunce of the moste merciful god, giuen vnto me by quietnes and affliction of bodye, bothe to put me in remembraunce of my condicion, and also to teache all men, that I am a mortall manne, vnder lyke miseries, as other been. There is geuen (I saye) to trouble me, whiche do Chyistes seruite, the messenger and minister of Satan, to resiste my gospel, and with mooste cruell persecutions to bere me, as one that on the heade gyueth me buffettes, keapyng vnder and suppressyng me, lest I mighte to muche bee exalted. And because this punishmente excedynglye disquieted me, thysse besoughte I the Loyde, that he woulde from this affliction deliuer me, but he seeyng, what was better for me, than I coulde my selfe, he answered me after this sorte: Paule bee contente with my goodnes towardes thee, and desyre nomore. As for thyne afflictions appertayne bothe to the magnifying of my glozye, as who thoughe my ayde canste not bee ouercomen, bee the stormes neuer so greate, and also to thy saluacion, whiche by bodily afflictions, arte in spirituall treasures of the soule daylye more and more enriched.

There was
geuen vnto
me by quiet-
nesse tho-
rough the
Afflicte.

For my
strengthe is
made per-
fect throughe
weakenesse

And so dooeth mannes weakenes make persite the power of God, and infirmitie accomplyshe strengthe. For when by preachyng of vile and weake personnes the gospel not onelye holdeth on, but also flourisheth agaynst the deuyll and the worlde, byng agaynst it all kyndes of crueltie, it maketh a playne pfoe that this geate is not, by anye worldelye power broughte aboute, but by the power of God. Nowe then the more afflictions we suffer, the more is Goddes glozye sette foorth, whiche by vs woorketh and sheweth his power. Synce than I was thus answered of God, hencefoorth wyll I of nothyng more gladlye reioyce, than of my afflictions, whereby I seeme rather feble, than greate, in whiche also if there appeare anye greatnesse or heygthe, all is to the glozye of god: that where for Chyistes sake I seeme feble, by hym I maye seeme strong and mightie.

Be lesse.

Therefore, haue I delectacion in infirmities, in rebukes, in neede, in persecutions, & in anguyshes for Chyistes sake. For when I am weake, then am I strong. I am becom a foile in

In boasting my selfe, ye haue compelled me: For I ought to haue been commended of you. For in nothing was I inferior vnto the chiefe Apostles: though I be nothing, yet the tokens of an Apostle were brought among you with all patience, & signes and wonders, and myghtie dedes. For what is it, wherein ye were inferior vnto other congregacions? Except it be herein, that I was not chargeable vnto you. Forgiue me this wrong. Beholde, nowe the thyng the same I am ready to come vnto you: and yet will I not be chargeable vnto you. For I sent not youts, but you. For the chyl dren ought not to lay vp for the fathers and mothers, but the fathers and mothers for the chyl dren.

And therfore I specially reioyce and triumphe in myne afflictions, in my reproches, in my poneytie and persecution, and in my distresses suffered for Christes sake. For when I am in suffering them most for sake, and despayre in myne owne strength, than am I through Christes heale very stronge and myghty. But whither am I drinen through the beheadinge of this mine oration? He thinketh I am nowe with boasting fallen to playne folishnes, but ye are the occasion, who compelled me thereto. For synce all that ever I was able to do, was geuen me for your weale, it belongeth you to haue spoken that thing to my commendacion, whiche I nowe businely am compelled to repute of my selfe. I seke not for the prayse of that thing, whiche I neuer dyd, but if I haue done as muche as any other, why are other more made of then I? I am but a poore man, of a lowe degree, troubled and beaten vnder foote, not eloquent: I neither refuse nor improue anye of these, these thynges are myne, yf there be any incommoditye in them. Yet as vile as I am, touching you, ye founde me in no point behynde other Apostles, I will not saye, of the meane sorte onely, but not so much as behynde the hyghest. I boaste not of that in my selfe, whiche ye haue not founde in me, for I haue playnly proued, that I am a very Apostle, and therof make I your selves iudges. The first and chiefe argument and profe of an Apostle is, for the gospelles sake gladly to suffer all troubles, in which poynte I haue certaynly shewed my selfe to be an Apostle. Neyther lacked we such gyftes, wherewith God for the unbelieuers sake byngeth my preaching in credence, as signes, miracles, and myghty dedes. Yf I saye not truth, tell me wherein ye are behynde other congregacions, or what gaue any of these greates Apostles to any congregacion, whiche we gaue you not? Excepte thys onely be a lacke, that I was not costly vnto you, as other Apostles were, yet in me finde no lacke: in which point yf I haue offended you, forgiue me this displeasure, even because I haue not offended you, though in dede I repent me not of my so doyng. Nowe haue I twyes already been among you, and was chargeable to no man, & loe, nowe purpose I the thyrde tyme to see you, nor yet mynde I more to be chargeable vnto you nowe, than I haue ben before. And though I shewe yet none earnest cause for it, yet is it not without a cause, but for what cause soener I doe it, al is for your weale, and in this matier I vse my selfe as a true father. For the children ought not to laye vp for theyr fathers and mothers, but contrary the fathers & mothers, for theyr chyl dren. fathers loue is such a thing, that they are not content to bestow only the goodes, whiche they with great labours haue gotten, for the weale of theyr chyl dren, but also theyr lynes.

For in nothing was I inferior vnto the chiefe Apostles.

For I sende not youts, but you.

The paraphrase of Erasmus vpon the.ii. Epistle

The text.

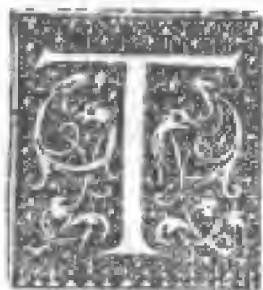
I will very gladly bestowe, and wilbe bestowd for your soules: though the more I loue you, the lesse I am loued agayne. But be it that I was not chargeable vnto you: neuertheless whan I was crauele, I tooke you with gyle. Did I ppele you by any of them, to whom I sent vnto you? I desired Titus, and with him I sent a brother. Byd Titus betraude you of any thing: walked we not in one spype? Walked we not in like steppes? Agayne, thinke ye, that we extalle our selues vnto you? We speake in Church in the sight of God. But we doe all thynges, dearly beloued, for your edifying. For I feare, lest it come to passe, that when I come, I shall not fynde you such as I woulde, and that I shall be sounde vnto you such as ye woulde not. I feare, lest there be sounde among you debate, enuyng, wyathe, stryfe, backbitynges, whysperynges, swellmynges and discorde. I feare, lest when I come agayne, God byng me lowe among you, and I be constrained to bewaile many of them whiche haue sinned all reddie: and haue not repented of the uncleanness, fornication, and wantonnesse, whiche they haue committed.

And therfore so farre am I from exacting any thyng of you, that I not only am ready with all my harte to bestowe, that I haue vpon you, but also my selfe, if it be expedient for your soule helth. Sufficient is it for me, that I as a father this doe for my chyldren, albeit I am not ignorant, that it is with me towarde you, as it is with many fathers with theyr chyldren: that wheras I tenderly loue you, I am not lykewyse loued agayne, but lesse regarded than they, whiche would you not so well as I. But the case, that I was not my selfe chargeable vnto you fearing enuy, but yet that through crauele conuerpance, I beguyled you, woorkyng that by some hiered therunto, which I was ashamed to doe my selfe. For peraduenture some will make this cauillation, thinking me to be such as otheer bee. Tell me I pray you, exacted I any thing of you by any of the, whiche came vnto you in my name? I desired Titus to goe vnto you, to hym adioyned I as a companion, the brother, whiche is well tryed and knowne of all the congregations. Exacted Titus any thyng of you? Had we not both one mynde? Walked not we both lyke steppes? For I refuse not to haue that layed to my charge, whiche was done by such as I sent vnto you. But now we thinke ye agayne, that whyles we this speake, we pleade our owne matter: no not so, but whatsoeuer we speake, whether it be in humbling of our selfe, or exalting, laying your unkyndnes to your charge, al is done for your weale, dearly beloued bierhzen, as God is my witness whiche knoweth my conscience, and as Christ also is my witness whose cause I haue in hande. I assay all wayes, I leaue no meane vnsearched, I shape my selfe into al fashions, & all to byng you to better frame. I nothyng feare these counterfayte Apostles for my owne sake, but this feare I, lest whē I come, vnto you, I fynde you not such, as I would ye were, & ye agayne fynde me such, as ye would not. My desyre is to see you in al poyntes faulteles, that ye may agayne see me mylde and wel pleased. But if ye continew to geue eare to some, I feare, lest I shall fynde among you debate, enuyng, wyathe, strife, backbitynges, whysperynges, swellmynges, & discorde, so that yf I come agayne, I feare lest it chaunce, that whom it semed to be stee of you mery and pleasaunt, as our sufficiently troubled with your outragiousnes already, the Lorde among you byng me to we agayne, so that in steade of a triumphe I be compelled to moyne in all theyr behalffes, whiche haue already synned, and not repented as yet their uncleannes, fornication and wantonnes, which they haue committed.

Did I ppele
you by any
of them
whō I sent
vnto you?

¶ The.xiii. Chapter.

Nowe come I the thyrde tyme vnto you: in the mouth of two or thre witnessess shall euery thynge be stablished. I tolde you before, and tell you before: and as I sayed when I was present with you the seconde tyme, so wyte I nowe being absent, to them whiche in tyme past haue sinned, and to all other: that if I come agayne, I wyll not spare, saying that ye like experience of Christ whiche speaketh in me, which amonge you is not weake, but is myghtie in you. For though he was crucified in weaknes, yet lyueth he throughe the power of God. And we no dout are weake in him: but we shal liue with him: by the myght of God amonge you.



This shalbe my thyrde cummyng vnto you, againste which let euery of you be in a readines. For I wil no longer wyke at matters, but minde in them to procede straitly, and as the extreme rigoure of the lawe will. Whosoener shal be accused, shal by the wytnes of two or thre either be quited or condemned. Once haue I already warned you, and agayne nowe warne you, and as I sayed, when I was present with you the seconde tyme, so wyte I vnto you nowe being absent, not only to them, whiche euen at that tyme hadde offended, but also to all such, as are offenders, yf I fynde them vnreuerent, forasmuch as I haue nowe twayne geuen you warnyng, I will no more spare you; as I haue heretofore done. For what meane you? Seke ye to your owne displeasure to haue experience, whether suche thynges as I speake, I speake of my selfe, or by the spirite of Christe, which by me speaketh vnto you. What, despise ye hym also, as weake? He towarde you was not weake, though he once were suche vnto the Jewes and Pilate, but rather among you he declared himselfe myghty, by whose name ye sawe the dead to liue agayne, devils to flee, and the sycke to be made whole. For albeith he once touching the weakenes of nature, whiche he had taken vpon hym, would be fastened vpon a crosse, yet must he not therfore be counted as weake. He dyed by reaso of the infirmite of his body, but he lyueth throughe the power of God the father. Likewise we Apostles, though folowynge the steppes of Christ our maister, to vnbelievers seme feble, whyles we are of them beaten, empissoned, and reuiled, yet throughe the power of God, myghtie shal we be by hym againste you, yf you with stoubernes psonose my pacience.

Knowe your selues: whether ye are in the faith or not. Examyn your owne selues: knowe ye not your owne selues howe that Iesus Christe is in you, excepte ye be cast awayes? I trust ye shall knowe, that we are not cast awayes. I beseech before God that ye doe none other, not that we should seme commendable, but that ye should doe that whiche is honest: and let vs be counted as cast awayes. We can doe nothing agaynst the truth, but for the truth. We are glad when we are weake and ye strong. It is also me twayne for, euen your perfectnesse. Therefore wyte I these thynges being absent, lesse when I am present, I should vse sharpnes, according to the patterne, whiche the Lord hath geuen me, to edifie, and not to destroy. Finally brethren, care ye well: be perfecte, be of good comforte, be of one mynde, lyue in peace, and the God of loue and peace, shalbe with you. Gue one another in an holy kyss. All the sayntes salute you. The grace of our Lord Iesus Christe, and the loue of God, and the felowshipp of the holy ghauste be with you all. Amen.

The paraphrase of Erasmus vpon the.ii. Epistle

Seke not to haue a pꝛofe of vs, but rather pꝛoue your selves, whether
 ye continew in the gyft of sayth, or els be fallen from it. Searche and ex-
 amine one an other of you. Ye had playne experience by your working of
 miracles, and by sondꝛe other gyftes howe that not somuche as in you
 was Christ weake. If that power be gone from you, it is a plaine pꝛofe,
 that eithꝛ your sayth is warren faynte, or that Christe being displeased
 with your euill lyfe hathe altered his good mynde towarde you. Ye
 knowe not your selves, and wyl ye haue experience of me, when
 youre selves knowe not, whether Christe be in you, or not. For he is
 in you, if the strength of saythe bee in you, onlesse peraduenture your
 saythe being after a sorte safe, ye haue through vncleane luyng
 deserued to bee reiected of Christe. But howesoꝛuer the matter goe
 with you, I truste ye shall in vs euidently perceyue, that we are not
 forsaken. My saythe is whole, and thereby shall Christe in me bee able
 to punishe al suche, as wyl not with a good will come to amendmente.
 But what sayd I, (I truste-) yea rather contrarie muche moze wythe we
 and besyer God that through your faulres I be not compelled to shewe
 my power, not because we feare, lest we be founde weake, if we goe a-
 bout to shewe thesame, as some baynly talke of me: this rather is my de-
 syer, that we be counted as castawayes, so that ye be bꝛyght and ho-
 neste. For if ye contynue in sayth and godly lyfe, cause haue I none,
 whye to vse my power agaynste you. Nor refuse I after thys sorte to
 seme weake, and for thys to bee trakened to haue no power, because ye
 gaue me none occasion to exercise it. For agaynste the truth we can do no-
 thyng, but whatsoꝛuer we can doe, all is for the truth: in semuche that
 we agaynste innocentes haue no power, but agynste offenders are we of
 power. If there be in you nothing founde woꝛthy of correccion, ye shall
 as it were vname vs, with innocencie declaryng your selves mightie,
 by reason that ye shal fro me as a weake one take away the power geuen
 vnto me to punishe with all. The slaunderers of my name will saye I can
 doe nothing, affirmyng that I coulde not for some lacke in me, doe that
 thing, whiche by reason of your integritie I coulde not doe. But gladde
 am I, as often as after this sorte ye be stronge, though we be iudged
 weake, yea we be not only gladde, if this so be, but also moste heartely
 wythe, that I seme to lacke somewhat, so that ye be perfecte. And for
 this cause thought I it good moze earnestly to warne you by letters,
 lest when I come, I myght be compelled to vse rigoure. Muche moze
 wythe I to haue you amended with threathynge woꝛdes, than to vse
 my power in punyshyng you, geuen vnto me of the Lord for your weale,
 and not to hurte you. Against innocentes I canne doe nothyng, but it ma-
 keth muche matter, that suche as with haynouse vices corrupte your con-
 gregation, scape not alwaye unpunished. I haue nowe in aduertising you
 done my parte, it remaineth, that ye doe yours. Diligently apply your
 selfe vnfaignedly to reioyce, all occasiōs of sorowe sette a parte, encrea-
 sing stylle from better to better, but vntill that ye become perfecte, amendyng
 suche thynges, as hurte your innocencie, that when your faulres are suf-
 ficiently corrected, ye may of your amendmente take comforte. Agre to-
 gether, and strine not eche one with other of you through sondꝛe opini-
 ons,

We can do
 nothing a-
 gainste the
 truth but
 for the tru-
 eth.

of S. Paule to the Corinthians. Cap. xiii. Fol. lxxiii.

ons, lette there bee among you peace and mutuall loue. If ye so do, then will the god of loue and auctour of peace, alwayes fauour you and with you bee contented. Greete eche one another of you in a holy kysse, not after the common sorte, but euen with your heartes. All the sayntes, whiche are here, grete you. The fauour of oure Lord Iesus Christ, and the loue of god the father, and the felowshipp of the holy ghost bee among you al; that acknowlegging the benefite of the sonne, the charitie of the father towarde you, whiche in suche sorte loued you, that he gaue you his onely sonne to bee your redemer, and the goodnes of the holpe ghost, by whome he alwaye geueth vs his graces, ye maye after the example of the vndeuided trinite, lyue in a lyke vnitie, that is to witte in concord, bothe pure, & perfite.

Thus endeth the Paraphrase vpon the latter Epistle of S. Paul the Apostle to the Corinthians.